



Badin's Diary: An English Translation

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About the cover: Portraits of Badin nee Couchi by Adolph Lundberg and Pehr Hilleström found in the National Museum and Drottningholm Palace in Sweden. Special thanks to Wikipedia Commons and Mr. Jörgen Granqvist for the digital copies.

“...Faith probably without hope, is a promise without impact; but when the deed ratifies faith, hope, religion becomes a goodness, and worth anticipating by the perpetrator...”

BADIN

FORWARD

I am grateful to the Creator for having the privilege to lead this successful effort to translate this fascinating Swedish noble's diary into English for all people anywhere in the world free of charge.

None of it would have been possible without the help of very generous fellow human beings from around the world of various ethnic and religious backgrounds through our Kickstarter fundraising campaign.

Eric Curtis Muhammad Basir
Chief Editor

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INTRODUCTION

Bought for \$10 USD and taken as a gift to the Swedish Queen Lovisa Ulrika, Badin, née Couchi, never dreamed he would become her most trusted son, keeper of secrets, ambassador to France and the most famous member of the African Diaspora in Sweden.

This diary, written by his hand, is a crucial primary source document of the African presence in 18th century Europe.

I have included the original color scans of the diary from Uppsala University in Sweden, alongside the Swedish translation. Some portions are in French (one of the many languages in which he was fluent). The French translation is included as well.

I cannot guarantee the accuracy of this diary. First of all, the handwriting is badly faded in many of the entries (ink written on pages from the late 1700s and early 1800s). Our Swedish translator, Sandra Gustafsson, worked very hard, but she could not make something out of nothing. However, I hired proofreaders with experience in old French and Swedish documents to give all the translations a second look. I included all of their notes as well. Also, I am an artist. Not a historian. So I did my best to be objective. If I failed, it should be of no surprise why.

This translation is part of the public domain. Keeping it free for all is crucial. It must remain such for eternity. I hope you will enjoy this special look into the heart of an honorable and very special Swedish man.

Eric Curtis Muhammad Basir

ABOUT THE TRANSLATION

Unattributed notes about the Swedish translation belong to the main Swedish translator, Sandra Gustafsson.

Notes with the initials KHO or translation text within parentheses are attributed to Swedish-language proofreader and editor, Kay Hutchings-Olsson.

Unattributed notes about the French translation belong to the main French translator, Milca Morat. The initials MM are used for some of these notes.

Notes with the initials PM or translation text within parentheses are attributed to French-language proofreader Poppy MacKenzie.

Notes throughout the entire translation with the initials ECMB belong to Chief Editor Eric Curtis Muhammad Basir.

The original diary scans were purchased by the Chief Editor as 200 ppi color JPG files from Uppsala University in Sweden.

Badins dagbok.
(Morienens)

Badin's diary
("Morianen")

ECMB: I suspect this was written by a collector or someone other than Badin. However, it could be Badin's handwriting, as the use of quotation marks could be his way of acknowledging the pejorative references about him. *According to African Diasporans in Sweden: An Unfinished History* by Swedish scholar M. Arthur Diakité, "...the handful of Swedish historians and novelists who have written anything about Badin overlook this role he had at the Court, and prefer to identify him by the common name given [to] many African Diasporans in Europe at the time: Morianen."

1636.
Autograf-anteckningar

Badin, (Mölander)

Badin skrif omvillande med
svart och rödt bläck.
Och hans bryf, mycket säll-
synta, äro t. o. m. hvart-
annat med skrifvet för det
säll.

Page 1

Notes (Memoirs?) of Badin

Badin writes alternately with black and red ink. (Johan's book, very rare, in which even every second word is written in this way).

ECMB: As seen in the previous page, this appears to be the writing of someone other than Badin.

†: Till Flyt et

och Werkavilera
het: Den 1: Person Peckar uppå den
2 och säger: Hvar ävet Den 2: va
Person säger: Fövenna oss med
dem genom de Bruck och
stadgar som wär upphöfman det
för ordnat; der pågår; Di till alttaret
hvar äst Den 4: ~~de~~ Person är, stöende;
under allt denna samtah, och di di
kommer till alttaret, så Befälles af
Ceremoni: att alla skall falla på knäna
och sitta stilla i väntan på allt det jordiska
och åter taga det Himmelska Ewiga;
ifrån E i och träd i
för med Den Himmelska Fadren
genom den Himmelska Brodrens
Benedling och Andars medwerk
ningar. Sedan Ceremoni: att sätta dessa
ord så går han ifrån alttaret och fram
3 t som för att
upstända Elden som upständes med
Electrisch och det är Endas de 3: ne första
som
i Tänder sät F af den
3: ~~de~~ och sät Den 2: ra Person
Läs den 2: ra sag till säger Di

Page 2

Closed an operation in unity: the first person points up at the second and says: he is the second person; he says, unite us with them through the 1. and by the laws that our author has ordered; there they walk to the altar where every fourth person is standing; all during this conversation, and when they arrive at the altar, was commanded by the ceremony: that everyone shall fall down on their knees and renounce all the earthly and repossess the Heavenly eternity; from 2. and become 3. with the heavenly Father through the heavenly Brothers' discourse and the Spirit's contributions. Then the ceremony: with these words said he walks away from the altar and goes forth like he was to light the fire that was ignited by 4. and it is only the first three that are 5. by the third and gives to the second person, read the second: me to the right.

1. I believe this is a noun, the word starts with a B but the following letters are unclear.
2. and 3. This sentence looks like there are words missing.
4. Looks like the word "electric", but I doubt that is right.
5. Two or three words that need further analysis.

Det Solbränslet är för
hvar sista av oss, och
hvar sista av oss
hvar krets av släkt, var glä
9: ctt: 13: Oje för
Oje, druckan för oss Glöden
hvar sista av oss glä för det
förburet
hvar sista av oss kända släkt
Oje glöden minnas länge
hvar sista av oss
hvar sista av oss minnas

Page 3

One round of the sun has past again. Our father is inside,
brothers 1 . Our 2 one 3, our joy for us (för oss?) 4 it shall
remain 5 our chain 6 and forget the long lives for both 7
after memories.

1 The text is not visible here under a drawn line.

2-7 Very pale text. Needs further analysis.

en brud skrud bestände
 af klänning örhängen
 halsband: gjuweler til
 hufvudet plymer: blom
 mor: krona kranz; bröst
 lapp mud och ord och så
 som hör til en fullkom
 lig brud skrud; pel;
 hals band och örhängen
 til brud prigor: och an
 dra små gjuweler

6: ett den 2:^{va} Person, som gifver
 Flagan åt Skattmästaren och han
 ställer Flagan hwid gjord globen
 derifrån så han uttar den 4:^{de}
 person och ställes wid himmels globen
 och ifrån himmels globen toges Flagan
 af 3:^{je} person, och ställer sig tillika med
 den 1:^{ste} och den 2:^{de} Person wid altaret.

O! Ljufwa, Ren, Flugndar.

Page 4

a bride who has dress, earrings, necklace: jewels for the head and more: flowers, crown wreath; a breast patch with a word on it that belongs to a divine bride ⁸ necklaces and earrings for the bridesmaids: and other small jewels.

: to the second person who gives the flag to the steward, and he places the flag beside the earth globe, from where he is taken away from the fourth person and placed by the heaven globe and from the heaven globe the flag is taken from the third person and stands at the same time with the first and the second person by the altar.

Oh sweet, ⁹, ¹⁰

Description of Badin's wife

⁸ Looks like the two words "krud" and "pel", but I do not know what these could mean.

⁹⁻¹⁰ Needs further analysis.

The last sentence "Description of Badin's wife" is written vertically.

412 stensnätgren
ogift — — — — —
2 — — — — —

attestering om ättens
ättens ättens ättens
ättens ättens ättens
ättens ättens ättens
ättens ättens ättens
ättens ättens ättens

anteckningar för år 1802.

Den 12. Feb. Pantlats En. Solfwer Caffé
Kanna och Ficke Fiorton Riksd.

Den 15. april. Pantlats 8. Sud. och Nekon
8. Sud.

Nils Swart 15. Sud. Gräs handlade den 11. ^{te} Maj
1799.

Page 5

4 1

2 comes on 3. We stand down 4 in the colony. 5 merchant:
read 6.

Driven together by concern. Friday:

7 to reach one's ombudsman.

Notes from 1802:

On February 12 a silver coffeepot was pawned, and got
fourteen riksdalers: On April 15 8 on 8 9 and 10 given in
riksdalers. Nils Swart became a merchant on May 11, 1779
(or 1749?).

1 Text is very faded, there are some letters visible, but I am not able to
form words out of them.

2 Looks like "Morfing"/ "Morfång" but I can not figure out what
meaning this word could have.

3 Needs further analysis.

4 Needs further analysis.

5 Needs further analysis.

6 Looks like 4.4 – 4. The number four is written three times.

7 Two words start with "Hj", the words may include something about
helping.

8 Could be the word "Panta" or "Lånt" (borrow)?

9 Could be the word "rad".

10 This word looks like it begins with the old letter for "ss".

^{Stor}
9. af 12. Min: Ring ring, Man, Småt Snö
vatt.

Snö, och ur weden. allt i vän minat
Till och med 4. till 1. Mann, Sjötes i
Måln helduorckel, wind war i
wer. Sjöw. till 1. war wedel: lika

9. af 12. 1. Förhö till lika ^{ett} hela före
vatt. gående Tid. Ett gawot till 2. och till a
med 2. war det det Sama, som de
2. ne. föregående Timar, 4. till 2.

Blif Mann mera Skild i från
måln som Sjötes Drifwa, wer. Sjö
wert, och 20. mit. till 2. Sjötes Sjöw.
och målnas färg, som woro, jula

9. af 12. 2. Stjernor. Sjötes dunckel och
vatt.

Ludna Blåsten war. Starckare
än som de föregående timar, och
Luften Sjötes göja sig och blifwa
klavare. himmelens Blåa färg
Sjötes Ej wara så klart som
wanligt, Men de ev Ennott natter.

Page 6

At: 12 o'clock: my ¹¹ royal court circles(?) around the moon, melted snow and stormy weather. From midnight until $\frac{1}{4}$ to 1: The moon, was visible behind the gloomy clouds, the wind was blowing southwest: $\frac{3}{4}$ to 1: the weather was the same at 1: kept itself the same way as the previous time: One went towards 2: and even at 2: it was the same way, as the 2 previous hours, $\frac{1}{4}$ to 2, the moon became more distinct from the clouds that seemed to drift away to the west, southwest, and from 20 minutes to 2 until 2: the colors of the stars and the moon were visible, they were light. At 2: the stars were gloomily visible and the ¹² wind was stronger than it was during the previous hours: and the air seemed to rise and become clearer, the blue colors of the sky did not seem to be as clear as usual, but ¹³

Note on the left side of the page repeated : The night of Christmas Eve

¹¹ The word "hovring". It probably is a group of people in the royal court. I was not sure what word to use for this. The direct translation would be "court circle".

¹² "Ludna", the word for this today would be "downy", but I think this could be an old version of "lyda" or "låter".

¹³ A few words that need further analysis.

Hag för den Sen Går
 Mat: 5. Julaften 6. Måltid och
 7. Kl: 3/4. Kl: 3. var vinden i öst och
 öst och mitt. Ringen öst. Syntes
 9. kl: 4. Stora. Kl: 3. Blåste det lika
 10. kl: 4. för ut i öst. Kl: 3/4
 till 4. var det samma vind som
 för ut i öst. Kl: 3/4. Sydöst. Mermer
 11. kl: 4. och 5. mit. Började
 att ljusa och sker rorna syntes
 dunkla emellan målna; allt
 i frön Kl: 12. julaftons. Vatten
 till och med Kl: 6. på juldags
 Morgon. Se här det varit
 uravänder och ömsom. Lust
 och ömsom i kl: 4. allt i frön
 12. kl: 4. Ett gvar till 1. till Kl: 5.
 Se här det varit. Sina Inö.

Page 7

1. 2 6 3 winds and at $\frac{3}{4}$ to 3 the wind was in the east, $\frac{1}{4}$ southeast and overcast, the circle was visible again but not bigger: at 3 the wind was blowing like before in the east, southeast: at $\frac{3}{4}$ to 4: the wind was the same as before in the east, $\frac{1}{4}$ southeast, but more overcast, at 4 and 5 o'clock it began to clear and the stars were obscurely visible between the clouds: from 6 pm on Christmas Eve to 6 am in the morning on Christmas Day, the weather has been stormy and sometimes clear and sometimes overcast, from one o'clock onwards until 5 it has been snowing a little,

1 The words written with bigger letters: I am not able to read them but the first one seems to be "Hag" and the second one could be "ström".

2 Looks like the words "Matir", "Matna", "jag" but I am not sure about the third one and I do not know the meaning of the first two.

3 There is only one letter before ":n" but this needs further analysis.

9. Sine Sijning Kelt. Kl: 5. Till 5:
 Det ward det i samma vider
 som föruttenen mera i mitt
 Telt och med Kl: 6: 50: mit: till
 6: d. Sintes. Sine Sijning
 Som har Sinned hellackitter
 och som är helt oöfverklän
 Svaras för g. G. r. i. c. ändra
 De är o. k. r. r. a. w. i. t. t. a. Endom
 Rida, u. d. e. f. a. r. g. Pingen. Som
 är om kring o. k. r. r. a. r. i. c.
 G. Stor: Kl: 7: Till Kl: 9: 10:
 Det ward det i Sift. w. i. d. med o. k. r. i. c.
 lund. R. l. o. r. t. och mitt
 Termometren f. l. w. a. r. i. t. i.
 10: 9: und: Fröjnings puncten
 Kl: 11: 13: l. e. f. Termometren 6: 9:
 und: Fröjnings puncten, allt i
 från 2: 10: till Kl: 3: och 2: a. f.

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snowing a little and cold. At $\frac{3}{4}$ to 5: the weather was the same as before, but more overcast. Even at 6. 50 minutes to 6 the same star was visible that had been visible through the night and that has a very similar color to the moon star, the color does not change, it is more white than red, ash colored, the circle that is surrounding the moon, is not big: at 7: until 9: $\frac{1}{2}$ past 9 it was somewhat clear, and overcast and the thermometer was 10 degrees below the freezing point. At 11: the thermometer is 6 degrees below the freezing point; all from $\frac{1}{2}$ past 9 until 3: and a $\frac{1}{2}$

The notes on the left side of this and the previous pages: J: af Nat – I believe the meaning of this is “Night, Christmas Eve”, but the last note on page 8 says “J: d: f:m” - the meaning of this would be “Forenoon, Christmas Day”.

3: och $\frac{1}{2}$ Blåsteden och Snögr
så att Solen icke blef synligt;
winden war den sama som han
har varit allt i från kl. $\frac{1}{2}$ te.

Till 2: west. Syd: west, då han
vände och kl. 3: blef winden
ost $\frac{1}{2}$ Syd ost, Snögr underhella
denna tid med sama wind, Smätt
och Termometren, steg ner som
kl: war $\frac{1}{2}$ te: till 1: och wart 11:
gr: und: Frösningens puncten

5: d: kl: 5: E: m: i väster. Syd west till west
war ett tjäcket grått måln, kl: $\frac{3}{4}$ te,
till 4 war det stjärreklart, och hög
Blåhimmel, winden är den sama
ost $\frac{1}{2}$ Syd ost allt. Ledan kl: 5: till 8:
då började luften att tjäcka

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3 and a $\frac{1}{2}$ the wind was blowing and it was snowing so the sun did not become visible; the wind was the same he has been from $\frac{1}{4}$ to 2: southwest: west, when he turned around and at 3 the wind was in the east $\frac{1}{2}$ southeast, it was snowing during all this time with the same wind, a little, and the temperature, dropped at $\frac{1}{4}$ to 1 and was 11 degrees below the freezing point. At 5 in the afternoon in the west southwest to west there was a thick grey cloud, at $\frac{3}{4}$ to 4 it was a starry, and a high blue sky, the wind is the same, east $\frac{1}{2}$ southeast from 5 o'clock until 8 o'clock: then the sky began to thicken.

The note on the left side of the page: “j:d”: this denotes “Christmas Day”.

Jäckna, chätti i Syd öst till ost
 och öst i Syd öst, Jemte nord öst
 och nord nordväst till väst,
 den öfweriga del af Himmelen
 war klar och hög med Sprit
 lande Stjernor. Detta warade
 Enda tills kl: 8: 1/2 9: 1/2 war
 Efter hella himmelen blef
 Mulit som Tilltog med Bläst.
 Så att kl: 11: 1/2 m: war det
 Enna mulit, och kl: 12: Begynn
 Det att mulna och det blef mulit
 2: jul: Tills kl: 6: 1/2 m: kl: 7: 1/2 9: 1/2 Begynn det
 att småsna med snö, och kolden
 Hög sig, Soln har ické syns allt i från
 det usgon, och kommer g att syns i
 dag som är 2: 2: jul: kl: 1: 1/2 små snö kl: 3: 1/2 E:
 det sama kl: 4: 1/2 m: tills 8: war det
 mulit, men kl: 3: 1/4 till 7: Låntes Stjernor:
 kl: 7: blef det åter mulit och klar
 kl: 1: 1/4 till 9: och blef klart tills kl: 2:
 Eningat, kl: 11: 1/2 war Mann omgifwen
 af både gråa och ljusa måln, utti
 öfter, winden war den sama som
 den har varit. Julaften, juldagen

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to thicken, mostly in the southeast to the east and the east $\frac{1}{4}$ southeast, along with the northeast and the north northwest to the west. The remaining part of the sky was clear and high with sparkling stars, this lasted until 8 o'clock, $\frac{1}{2}$ past 8 after which the entire sky became overcast and, the wind increased so that at 11 after noon it was still overcast and at 12 the weather became cloudier and remained overcast until 6 before noon, and at $\frac{1}{2}$ past 8 the snow began to fall, and the cold struck, the sun has not been visible since its dawning, and will not be visible today, which is the 2nd day of Christmas: at 1 o'clock: some snow, at 3 o'clock after noon the same. At 4 o'clock after noon until 8 o'clock: it was overcast, but $\frac{3}{4}$ to 4 some stars were visible: at 4 o'clock the sky was overcast again and became clear at $\frac{1}{4}$ to 9: and remained this way until 2 after midnight; at 11 o'clock: the moon was surrounded by both grey and light clouds, out in the east, the wind was the same as it has been on Christmas Eve, Christmas Day,

The note on the left side of the page: "2:jul": this denotes "2nd day of Christmas".

6: d. Juldag, och 2: ^{da} kl: 12. om mittern: då syntes
 9: d. Jul. Solen Enelam Mälarn fast Endet
 Snögade kl: 1: öckade Blåsten sig
 Det Snögade Hella för midagen 3: dag:
 och war mulit Till kl: 6: och till 10:
 kl: 10: 6: m: inså aftenen kl: 9: ifrån
 11: till midnatt kl: 12: öckade Blåsten
 4: d. Jul. sig med smätt Snögade kl: 1: syntes
 9: d. Jul. ingen Stjerna hela natten war mulit
 och Källden Kalltog ifrån kl: 11: till kl: 14:
 till kl: 1: då det blåste som Hare kaste
 wind wänd sig Merarini kl: 4: Syd ost
 och har blåst hela natten och hela
 4: dag jul: Luma blåst kl: 3: war det
 Luma som kl: 12: 1: 2: 3: 4: mulit, smätt
 Snögade, Hella för midag: allt ifrån
 Solns uppgång till kl: 3: då stannad
 Det att Snöga, och war mulit
 Till kl: 4: på 6: ^{te} dag jul:
 om Morgon, Det Begynte att
 att smätt Snöga kl: 11: om natten
 4: dag jul och Snögade smätt hela
 natten Till kl: 12: 1: ^{te} då det up
 hörde att smätt Snöga, men hela

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Christmas Day, and the 2nd day of Christmas. At 12 o'clock midday, the sun could be seen between the clouds, even though it was snowing, at 1 o'clock: the wind increased, it was snowing all forenoon, the 3rd day of Christmas: and was overcast until 6 o'clock: and even 10 o'clock after noon until the evening, 9 o'clock from 11 o'clock until midnight at 12: the wind increased, with a little snow, at 1 o'clock no stars were visible. It was overcast during the entire night and the cold struck between 11 o'clock and $\frac{1}{4}$ to 1 when the wind was at its strongest, it turned more towards the east, $\frac{1}{4}$ southeast and has been blowing all night and the entire 4th day of Christmas: the same wind. At 5 o'clock it was the same way it was at 1: 2: 3: 4: overcast, snowing a little bit, all forenoon: from the moment the sun came up until 3 o'clock: that was when the snow stopped, and it was overcast until 4 o'clock on the 5th day of Christmas. It began to snow a little bit more at 11 o'clock in the night on the 4th day of Christmas and this continued all night until $\frac{1}{2}$ past 12 when the snow stopped, but the entire

The notes on the left side of the page:

“3: d: jul” = “the 3rd day of Christmas”.

“4: d: jul” = “the 4th day of Christmas”.

Men hella 4: 5: 6: Dag jul Har
 varit like solen 1: kl: 2: 3: 4:
 Beständig all till, med smält Snö
 gån, En och Samma vinn all 5:
 Dungen, oft 4: 5: Oft Sydost, oft 2
 Sydost, 2: dag jul war vinden kl: 11: 12:
 till kl: 2: på katten i Syd Syd ost, och
 eller kom till Ost 4: 5: Syd ost och
 D: Blef Nordost: kl: 1: 2: till 7: smält
 Snögade det och war ingen till till att
 si på Hella 6: 7: Dag jul, himlen
 war Låg och at att Lång Dimmig, det
 Snögade allt i hvär kl: 1: 2: till 7: till 8
 kl: 8: 12: 4: 6: Då Böjad Snöga
 Starckare, och Snögade till kl: 2: 3:
 på 8: m: 1: samt 2: 1: öchade Snö
 gad, kl: 3: 4: 4: Snögade det Skatt at
 på 8: m: 2: allb intel, och Efter
 3/4: till 4: på 8: m: 2: wart det Ljus
 Lave, utta att på crann af Klant,
 Himmeleas Höjde sig Endast
 litte och kl: 4: 5: 6: 7: woro
 lika solen det war 3/4: till 4:

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but the entire 4th day of Christmas has been the same as the 1st 2nd 3rd: persistently overcast, a little bit of snow, the same wind during all 5 days, east $\frac{1}{4}$ southeast, east $\frac{1}{2}$ southeast; on the 2nd day of Christmas the wind was, from 11 o'clock until 2 o'clock in the night, in the south, southeast and reverted to the east $\frac{1}{4}$ southeast and stayed this way: at $\frac{1}{4}$ to 7: snowing a little and there was no sun to be seen on the whole 5th day of Christmas: the sky was low and according to the appearance foggy, it was snowing from $\frac{1}{4}$ to 7 until $\frac{1}{2}$ past 11 before noon when the snowfall got heavier, and it went on like this until 2 o'clock in the afternoon, and $\frac{1}{2}$ past 12 the snowfall increased, at $\frac{3}{4}$ to 4 it snowed heavily, in the afternoon not at all, and after $\frac{3}{4}$ to 4 it was brighter, without the weather being clear, the sky rose only a little and at 4: 5: 6: 7: it was the same as it was at $\frac{3}{4}$ to 4:

The notes on the left side of the page:

“?: d:” = “4th day of Christmas”.

“???” = “5th day of Christmas”.

???? = I am not able to read these letters but my assumption is that they follow the pattern (4th and 5th day of Christmas).

5. d. 3/4: till 4: 2: mid: och blev som
 5. d. 1: Det i Slef kl: 4: då Snögadet meka
 Ensom förutt. Hella Efter midagen
 ifrån kl: 4: Till kl: 2: Efter
 drinat wardet enulit och Snögad
 allt ifrån kl: 4: till kl: 1: på
 vatten, och ingen klar himmel. Syntes
 hella vatten emellan den 5: och 6: dag
 6. d. 1: Gull. Sexte dag Gull morgon var milt
 och Snögade. Störket allt ifrån kl: 7:
 Till kl: 2: 2: Efter mid: Men Snögad
 Endå, det var Svind Snö, Hella de 6:
 daggar som har blifvit. Snögat, och
 ingen sol blifvit. Snyligt, vinden
 har varit Enoch de 6: timma ost
 1: Söd ost, ost 2: Söd ost, Slef
 Skottad Snö, Skottad uppholls
 Men allt enulit, kl: 6: wardet
 Räng=blandat, Snö, med litet blås
 allt ifrån kl: 5: till kl: 2: på vatt
 top Snögadet, och ingen sol har
 synis Hella 6: 4: Daggut: Hella
 advents Grenn Sista vickor
 Har det varit Rimfrost, och
 Det Begynte att vara enulit
 Den 22: December 1801: som är

Page 13

$\frac{3}{4}$ to 4: afternoon and onwards until 4 o'clock: it was snowing more than before; the entire afternoon from 4 o'clock until 2 o'clock after midnight it was overcast and snowing from 4 o'clock until 1 o'clock in the night, and no clear sky was visible during the entire night between the 5th and 6th day of Christmas. The morning of the sixth day of Christmas was overcast and snowing heavily from 7 o'clock until $\frac{1}{2}$ past 1 after noon: but still snowing, the snow was round, during all these 6 days it was snowing, and no sun has been visible, the wind has been the same, east $\frac{1}{4}$ southeast, east $\frac{1}{2}$ southeast, ~~elea~~ clearing snow, the clearing was paused, but always overcast, at 6 o'clock there was rain= blended snow, with some wind from 5 o'clock until 2 in the night it was snowing, and the sun has not been visible during the 6th day of Christmas: in the past weeks of Advent there has been hoarfrost, and the overcast weather began on December 22, 1801 which is

Notes on the left side of the page:

“5: d: jul” = “5th day of Christmas”.

“6: d: jul” = “6th day of Christmas”.

2: jan 802 Enshjönt der syntes allihvilet
 Ljus och gråa chaln,
 och det slog Snö i Luften
 som fördes af Norrd Nord
 west 12: Nord west, wind;
 Kölden war Starcke En
 som de 7: föregående dagar
 och war kl: 2: 4: Fem ton Gr:
 och kl: war kl: 7: då war
 Kölden 17: gr: Stjernorna
 syntes dunckla och det war
 Starcket Dimmige Sammat
 i Nöget Bläst, kl: 8: war Kölden
 18: g: och ingen Dimma Kölden
 war i Till tagande allt ifrån
 kl: 4: på Efter midagen Till kl:
 4: till 11: Då Kölden war 20: Gr:
 Stjernorna Blänckte Hella
 Natten och winden war i Nord
 12: Nordw: kl: 7: på för midagen den
 3: janu: war Kölden 25: gr: kl: 1/2 8:
 på Efter midag: den 9: dag jul war det
 Starcket Dimma allt ifrån kl: 1/2
 8: om afton Till kl: 2: Efter midat:
 Stjernorna syntes då och då:

Page 14

a 1 where a lot of light and grey clouds could be seen, and there was snow floating in the air towards north northwest, $\frac{1}{2}$: northwest wind; the cold was more powerful than it was during the previous 7 days and dropped at $\frac{1}{2}$ past 3: fifteen degrees and below at 7 o'clock : at that time the cold was 11 degrees: the stars were barely visible, and it was very foggy, at the same somewhat windy, at 8 o'clock the cold was 18 degrees and no fog, the cold struck from 4 in the afternoon until $\frac{1}{4}$ to 11: then the cold temperature was 20 degrees: the stars were shining all night and the wind was in the north $\frac{1}{2}$ northwest: at 7 before noon, on January 3, the cold temperature was 25 degrees: at $\frac{1}{2}$ past 7 after noon: the 9th day of Christmas there was a thick fog from $\frac{1}{2}$ past 7 in the evening until 2 after midnight: the stars were visible every now and then.

Note on the left side of the page:

“2: Jan 1802” = “January 2, 1802”.

1. The word “Shjönt,” I do not know what the word could mean in this context.

KHO: Or a variation of “skönt” (beauty)?

13: jan 10: daggul. Söntes soln i mellan
 Måln och Timman i frändes
 uppgån. Tills des Neder gån,
 vinden war den samma som
 Natten Nord 2: Nord west, och
 Något Timma ätter Söntes
 kl: 11: för midag: och warade
 6: 9: Hälfta dagen, midags
 tunden avar Kölden. gr:
 vinden war i Nord 2: Nord
 west kl: Efter 6: på 2: midag
 war Kölden ätter gr: och
 Natten war Stjernklart och
 Kölden war gr: vinden
 war den samma Nord 2
 Nord west, det war ingen snö,
 11: d: 11: den 4: janu: Sönte soln
 9: i frändes uppgån tills des
 Neder gån, vinden war ostadig
 och swajade Emellan Nordlig
 och västlig. kl: 3/4: till 3: Söntes
 vinden gå i west Syd west 4
 Syd west,

Page 15

On the 10th day of Christmas the sun was visible between the clouds and the fog from its rising until the moment it went down, the wind was the same as it was in the night, north $\frac{1}{2}$ northwest, and there was some fog again at 11 o'clock before noon that lasted for the most part of half of the day, at midday the temperature was 1 degrees below zero: the wind was in the north $\frac{1}{2}$ northwest.

After 6 o'clock in the afternoon the temperature was 1 degrees below zero again, and the night was starry and the temperature was 1 degrees below zero, the wind was the same, north $\frac{1}{2}$ northwest, there was no snow, and on January 4 the sun was shining, from its rising until the moment it went down, the wind was unstable and blowing between the north and the west, at $\frac{3}{4}$ to 3 the wind seemed to be in west southwest $\frac{1}{4}$ southwest;

Side notes:

“3: jan” = “January 3”.

“11: d: jul:” = “the 11th day of Christmas”.

1 These slots are left empty in the diary.

Fem och Tjugo Lärdsprit (25). a 35.
Fem och Tjugo hwattgammarsprit
Fjura Tund och Tretuns, Till Sammans
hundra stycken (100). Detta är för
En Jackett Skyp.

gwallja. | anders Lundström,
är arbetare wid Segel
dues fabriken, och är ägare
af Egendommen N^o 67. wid Tullport
gatan, i qwarteret Kilingen eller
och Sandbergst. Grans N^o 91.
är Norrvels gong.

S: ap: M: cm: u:

Page 16

Five and twenty 3 nails (25) a 35.

Five and twenty 4 hammer nails

four inches, and three inches, together one hundred pieces (100). These are for a 5. Anders Sundström, who works at the Segeldrag factory, and is the owner of property No. 64: on Tulpov Street. In the district of Kilingen or and Sandberg. 6 No. 71 is Norrel's yard.

Regernings (or Regerings?) Street on the great 7 house No. 3 is the one that just 8

S: ap: M: M: M:

1800 riksdalers

9

3 "Lård" this describes what kind of nail it is.

4 "hwatt" describes the kind of nails.

5 Two words, looks like "jacketslup" and perhaps "gvalja".

6 The word "grans" "on the border of No. 71 is Norrel's yard"?

7, 8 two badly faded words.

9 This could be an address.

25-27-78

Handwritten: *Handwritten: Jacobus Bickling*
Worms

Page 17

On November 30, 1802

three hundred riksdalers were paid for the purchase below,
which cost two thousand and five hundred riksdalers from
Carl Erson.

1

On September 30: 25 riksdalers were borrowed from
the merchant Pom: Et Luis that shall be paid back on
November 30 this year, 1803.

2

1 I believe this writing includes no text, only numbers. Really faded.

2 Really faded, one or two sentences that include “No 14”.

J. i. v. 12: mul: Str. lug: vrid: v. es. Sij: kl. $\frac{1}{2}$
 1: = ti 15: $\frac{1}{4}$ til 3: Bläs Ök: i från
 1: tils $\frac{1}{4}$: til 3: kl. $\frac{1}{4}$ t 2: war:
 7: Stihet mul: i west: mul: i
 Frä. kl: 5: til 35: = kl. $\frac{1}{2}$ 1: tils 3:
 7: Sti. Blef. Klar: kl: $\frac{1}{2}$ 4: kl:
 $\frac{1}{2}$: 3: war viden Samin: Som
 i från kl: 12: kl: 5: mul: i öst:
 med sw: grä: mål. Sti: mul. El:
 Lug: mul: i från kl: 5: til 5 kl:
 $\frac{1}{2}$ 8: kl: $\frac{1}{2}$ 7: Blef himl: öfwerd:
 i från väster genom vort till öst:
 Strö. mål. Synt: i Sam: v. edestrk:
 Som förutt, vid den Samina, Klöd
 war ingen, icke heller Tö kl: $\frac{1}{4}$: t
 7: Blef det lus. i från Syd, Syd öst:
 Til kl: 8: Då dagades det och kl: 10:
 war som Dagningen, i ttan
 Sol skin, i Södern och väster war
 det i Dagni: Röda mål Str: och
 kl: $\frac{3}{4}$: 10: Syntes Solen först och

Page 18

12: overcast 3 4 in the southwest from $\frac{1}{2}$ past 12 until $\frac{1}{4}$ to 3: the wind increased from 1 until $\frac{1}{4}$ to 3. At $\frac{1}{4}$ to 2 it was 5 completely overcast in the west. Overcast from 3 o'clock until 5 o'clock. From $\frac{1}{2}$ past 12 until 3 6 it cleared up at $\frac{1}{2}$ past 3. At $\frac{1}{2}$ past 2 the wind was the same as it was from 12 o'clock until 5 o'clock. Overcast in the east with 7 grey clouds. 8 overcast or 9 overcast from 5 o'clock until $\frac{1}{2}$ past 7. At $\frac{1}{2}$ past 3 the sky became 10: from the west through the north to the east: scattered clouds could be seen in the same direction as before, by the same, it was not cold, and there was no thaw either. At $\frac{1}{4}$ to 4 the light came in from the south, southeast until 8 o'clock: then it became day, and at 10 o'clock it was like day, without sunlight, in the south and the west at dawn: red scattered clouds: and at $\frac{3}{4}$ to 10 the sun could be seen for the first time and

3, 5, 6, 8 The abbreviation "sti:", what this means is unclear. Could be "stilla" = "still".

4, 9 The abbreviation "lug:" what this means is unclear. Could be "lugn" = "calm".

7 "Sw" another unclear abbreviation.

10 "öfverd": what this abbreviation means is unclear.

Page 18 was mostly written with personal abbreviations, so it will need further analysis and another opinion to find out what these shortened words mean.

L'histoire des Femmes
Laurent de Tarente. Troidies
Tom. 2. l'histoire de Henri de
Wandalle.

Platon. Pithagore. Plin.
Linnæus. C. L. L. L. L.

M. E. B. P. F. R. A. L.

Pellæ. Det var en stad, dit flyddes af Se-
christen. En stad som upbyggdes i stället för
den af Kåsar. Advan för Horda staden
Jerusalem. ^{Elig.}
<sub>Detta om Jerusale. Finnes i Bibeln.
Historie sag. 59. art. adrien;</sub>

venedible Terpentint för 1. Skil:
der till Tages. Sjö-watten. Som
Blandas med Terpentinet, till
Det icke Emotager mera waten.
Det öfverflödiga watenet afhåller
och Tages en äggegulla. Som
Islandas med Terpentint; Detta
Isir en Salawa, som nyttig för
förkyllning.

Page 19

The Story of the Scholar Women from France Third Tome.
The Story of Henri le Vandale

Pella. That was a city, where Christians fled. It is a city that was built instead of the 1 2 destroyed city

This about Jerusalem: can be found
in: history 3:59: 4: 5
Jerusalem.

Venetian turpentine for 1: schilling: water from a lake is added to it, and this will be mixed with the turpentine, until it does not accept any more water. The residual water is poured out and then a yolk is added, this is mixed with the turpentine; the mixture becomes a salve, which is healthy: in case of a cold.

Some kind of symbol after the word “Tillhör” (“belongs to”).
The word Elia (probably the prophet) under this row, it is unclear where the word belongs.

1 Looks like “käsar” but the meaning of the word is unclear.

2 “Advan” or “Advein”: the meaning of the word is unclear.

3 “pag”: this is some kind of abbreviation.

4 “art”: this is some kind of abbreviation.

5 “adrien”: it is unclear what this means.

MM: Regarding The Story of Henri le Vandale: Henri Grégoire (French: [ɑ̃ʁi ɡʁegwaʁ]; 4 December 1750 – 28 May 1831), often referred to as Abbé Grégoire, was a French Roman Catholic priest, constitutional bishop of Blois and a revolutionary leader. Grégoire also coined the term vandalism in reference to the destruction of property that occurred during the Revolution, both that which was ordered by the National Convention and that which occurred at the hands of the French people. In a series of three reports issued to the National Convention in 1794, Grégoire advocated for the additional protection of art works, architecture, inscriptions, books, and manuscripts.

M: J: P: S: O: R: M:

Bokstafven P: Betelcnar Namnet
Plutarque. Bokstaf: M: är för
Männaderna Mars. och Mai.
Bokstaf: S: är för Mann. Septemb.
Bokstaf: O: är för Mann october.
Bokstaf: M: Betelcnar äfven för
Namnet, Mose. Detta alls ämnas
Tillhöra. ~~-----~~ Dessa Bröder.
Bokstaf: J: är Efven för
Namnet, Sem.

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M: F: P: S: O: R: M

The letter P: denotes the name Plutarque. The letter M: denotes the months March and May. The letter S: denotes the month September. The letter O: denotes the month October. The letter M: also denotes the name Moses. All this belongs to these brothers. The letter S: also denotes the name Sem.

Seemingshundra Häradsting: 17.

Förklarad Rättor Hjertens
Rättor Rättjungen

Salna 120 9. 3/4 outf krono
 6 Öresland

Förklarad Rättor

Hammings — 17. 6.

5 Rättor 7 1/2 Öresland 17. 6.

4 1/2 Rättor 17. 6.

4 1/2 Rättor 22. 11 1/4.

1 1/2 Rättor 1. 6. 5. 16. 11 1/5.

3 Rättor 16. 6. 1/10

10. 15. 6

Salna 120 5. 1/2 outf krono.

Öresland

Förklarad Rättor

Hammings — 17. 6.

4 Rättor 17. 6.

3 Rättor 17. 6.

2 Rättor 17. 6.

1 Rättor 17. 6.

Öresland

17. 13. 3 1/4.

5. 8. 4 1/5

17. 16. 6

Page 21

1 chief district court: 14: 10

2

Room No 3. $\frac{3}{4}$ 3

6 4

Land registry map

5 --"17.6.

5 6 4: 19.6.

4 $\frac{1}{2}$ 7 8 --" 13.6.

4 $\frac{1}{2}$ 7 annual taxation --"22.11 $\frac{2}{5}$.

$\frac{1}{2}$ 7 king's taxation 1.6 5:26.11 $\frac{2}{5}$.

9 contract map in 4:36.6 $\frac{3}{10}$
10:15.6

Room No 5/2 10

Land registry map

5

4 7 4 6 13.

3 7 8 --" 9.

3 7 annual taxation --" 15:3 $\frac{3}{5}$

1 7 king's taxation 4:18.3 $\frac{3}{5}$

9 contract map 3:8.4 $\frac{1}{5}$
7:06.6

1 Looks like "femminghundra" or "semminghundra", which most likely means "five hundred".

2 a few very faded words.

3 Måttenhet area.

4 "Öreslanda".

5 Looks like "Ranningar".

6 Looks like "funor/fänor 7 kr Ogenmål".

7 Could be "kr" - needs further analysis.

8 Looks like "sorgbvarka", needs further analysis.

9 This is probably the name of the area in the contract, looks like "Sjunni" or "Sjanni" maybe "Sjumni".

10 Looks like "uti krono".

En Knape uttleende.

Det är vin Drufwa som,
liger uppå 2:ne i Kordwis
lagda Stafwer, på öfweren
cändan, är En Kondig Korna,

Bekommit Den 1:sta 76. 04
gj. afv äkting 800. 00. Riksd: Rikg:
af Kronfogd: för den Taga wunen
som emot Carl Ersen i Segridholan

adolph Ekman.

- 1: Juntou Swäl Spiritus
 - 2: quintin Tintura Thebajka.
- Desa blandas till Sammans.
och ingrides på Deställen som
fullnaden är.

Ett Spidglas Bitter watten, med 2:ne
Thebedas Hännig. Tages moron och
aften,

Uppå Tages Turen The
bedas Hännig

Page 22

A poor appearance. It is a grape that, is situated up on the 2nd crosswise set rod, on the upper end, rather than a 11 crown. Has become the 1st 12 in the settlement 800 riksdalers: from the senior enforcement officer: for the 13 against Carl Erson in Sigrisholm.

Adolph Ekman

1: Virgin soap spiritus

2: Qwintin Tintura Thebajka

these are mixed together and embrocated on the areas the swelling appears. One glass of bitter water, with 2 teaspoons of honey. This is taken in the morning and in the evening.

11 “kondig”.

12 Needs further analysis.

13 Looks like “lagawunen.”

6 “Ogenmål”:

Virgin soap spiritus and Qwintin Tintura Thebajka appear to be ingredients for some kind of mixture.

om onsdag i denna welkan
som är den 24:de Septem;
Skall jag Räckha Kriftkrömmaren
Bjergerson för att få weta
om hans Sjelf kan förwätta
werderingen hos Edström
på adelsfredrickstorg,

den 29:de som är En måndag
Skall jag hwara öpe iellaistr.

och till wackmästaren så
är det 2: Riksd: å 16:ton skel: Han
Sjelförwaltaren Jämsström
i gäcksstad. Postengår. Riksd:
och Fred: Carl: Freden: Jäms

Komfardi Capita Garass. i
gäcksstad. Postengår. Riksd:
och Fredar.

om Treda Skall jag wäca. Ejlen
för att om Igndag gå till Edström
10. för nio.

Page 23

On Wednesday this week which is the 24th of September; I will ask 1 Biogerson to find out if he can manage the valuation himself at Edström's in the neighborhood "Adolph Fredrick". On the 29th, which is a Monday, I have to be at the 2 and the caretaker gets 2 riksdalers and 16 schillings. The toll administrator Tängström in Jacobstad. The mail leaves on Tuesdays and Fridays: Carl. Freder. Täng. 3 Jacobstad. The mail leaves on Tuesdays and Fridays. On Friday I will 4 so I can go to Edström's on Sunday at 10 o'clock before noon.

1 "krytkrämaren".

2 "Majjstra"

3 A few words, looks like "Komfard Capita Janas", needs further analysis.

4 Two words, looks like "våcå Ejsten". Ejsten could mean ice, needs further analysis.

Efter midag: Tisdag kl: 4: ^{va}/₂:

Ditto Måndag: kl: 4: ^{va}/₂:

Efter midag onsdag: kl: 4: ^{va}/₂:

Ditto Lördag kl: 4: ^{va}/₂:

Major Lilliehöjns, Bönens & En,
i en Hushåll:

Cronos.

Christus /

X Gienst Männskras

Egen Phyllosce, och de Laga

Som är Lada & Wärd

Estings = wärd; Söndag

allt det Skapta, Frejdning

håter, Som är Efver

och den Heliga Skrifte

med Ensamhet. S. 13. 14.

Sig med de Tiden ff

Page 24

Afternoon: Tuesday at 4 o'clock ditto Monday at 4 o'clock in the afternoon. Wednesday at 4 o'clock ditto..... Saturday at 4 o'clock. Major Liljehorn's farmers, not yours, are performing cavalry duty. Cronos. Christ. Forever the human psyche, and the laws that are settled in each and every thing = nature; so ⁵ all that is created, the trinity, which is also in the scripture, the main purpose. Read 3: ⁶.

⁵ A very faded word.

⁶ Three very faded words.

Page 25

1 On the 12th Wednesday at 4 o'clock after noon. 2nd dra
2 of 2nd tome: Thinking on the origin by n: Fourmont
L'ainé Preg: 501: Ling: 3 and 4: note: 2: o: Nimrod: Ellen
Couselji, Hanoir Cljus= See son : and the ancestor of the
Ethiopians.

3

1 The upper corner of the page includes some text that is very blurry
and unreadable.

2 "toms" the meaning is unclear.

3 There may, or may not be some text on the bottom half of the page.

MM: The letter n= name. Fourmont, Étienne 1683-1745 [1]

Original title: Réflexions sur l'origine, l'histoire et la succession des
anciens peuples Chaldéens, Hébreux, Phéniciens... jusqu'au tems de
Cyrus. Thinking on the origin, history and the succession of ancient
peoples Chaldeans, Hebrews, Phoenicians ... until the time of Cyrus.

[illegible]

Page 26

4 on the flag. The red little dots that are on the horizontal line of the green; denotes; the exhausting road that everyone has to pass, before they complete their novitiate.

5 Necessity, so harsh, what is said to fall beautifully for the eye: Accordingly, faith probably without hope, is a promise without impact; but when the deed ratifies faith, hope, religion becomes a goodness, and worth anticipating by the perpetrator

4 A word that starts with “All-”, needs further analysis.

5 Five very blurry rows.

Page 27

the perpetrator, through God's love; The same creature forces his enemy to bow by his grave. The chemical signs, which are black; the black color denotes: 1

The feet, or those the bench is standing on are, made of cedar wood, and the pillars that are holding up the 2 2, are made of wood of only 3. On one 3

is blue = one. The blue one = pure. Pale white silver. The golden one = pure. The green one = pure. Denotes 4

1 1.5 rows that are almost completely faded,

2 Needs further analysis.

3 2.5 rows that are almost completely faded.

4 Could be "vinter" or "vänster" (= "winter", "left")

3: Je Gra: Legids utt Seende är
 Kärleken som Stemmer oss allans
 Ljva, Hvar hörd en av ännötra fotten
 på afwunden Högra harnne, i
 den är Ljvan; och vinden är
 Ligande på Enna ovrmnen, som
 är om lindat i krin vändera Hand
 och armmen, i den är En doleke,
 och En ovrm. Kärlekens Högra
 Fott är på afwundens Fjög;
 Kärlekens Fackelad Elsköcke
 Slov Enott afwundens ansietke
 och hvars skund synes af antlig
 star gassande. Väinbwa,
 Knät, liger på En ovrm, som är
 Böjd i En $\frac{1}{2}$ Lirkel och med Jes
 hufwad är nedböjd ett afwund
 Rög, Ivenne Ljvanna ovrmnar
 ävret.

TT R. På Rörkenholm
 1789. Lavs Rensjer

Page 28

the 3rd 5: Segin's appearance is the love that tunes the lyre of 6; His left foot is on envy, the right arm, there is the lyre; envy rests on a snake, that is wrapped around the left hand and arm, in that hand he holds a dagger, and a snake. The right foot of love is on the back of envy: The smoke of the fire on the torch of love strikes against the face of envy, whose mouth is visible like an enormous gap; the left knee rests on a snake, which is crooked in a semicircle with its head bent down towards the back of envy, two such arms they are, 7

8 in Råkenholm 1789. N3 Lars Remjer

5 "Gra:", the meaning is unclear.

6 Could be a name.

7 Two very faded words.

8 Looks like "77 L" or "S".

2
Sitt tross, och righhet -

2
Sitt tross, Boed i milien Sig

på denna tid är kärlekens
guds med sinna i en kunnings
förelägg; på denna tid är en
kärlekens; med sin kärlek
och lofver Gud. Både som synes
ett uttryck av kärlek, hvar i sig
är en kärlekens; kärlekens
Guden till en uttryck
hand till Hercules, som
med sin hand emottager
kärlekens Guden, uttryck
kärlekens Gud, är ett uttryck
Guden sin och med en öfver
sin i öfverhållande.
uttryck Hercules, är den
en uttryck.

Page 29

½ inch margin - ½ inch, width in the middle.

On one side is the God of love with his characters of recognition: on the other side is Hercules, with his mallet and his lion skin. Behind them an anchor of a ship is visible, on which the clock is leaning; the God of love extends one hand to Hercules, who with his hand takes the hand of the God of love, and with the God of love, Melthra Mithra? sits up on his ox, with a sacrificial knife at the throat of the ox. With Hercules, it is 1

1 Two very faded words, needs further analysis.

There are some kind of markings on the left side of page 30, but I do not believe that they are letters.

Orimmens Slag - som till
 intet, tillika med alla Her-
 wagen, Till och med Den
 Long som hvar med för sig
 Händs Gärn icke blott till sin
 Jordens Grönna Ränder som
 Beteskrad med Kyror och
 och Tårn Roter med Lurder
 och Beteskrad och Lurder och
 som till Lurder och Lurder
 Begynnade och Lurder
 wile. Spinnat och Lurder
 gemte Lurder, som Lurder
 Niga Höghet och Lurder
 öfver Lurder och Lurder
 bedröfvelsen och Lurder
 som till Lurder och Lurder
 till Lurder och Lurder
 som Lurder och Lurder
 öfver Lurder och Lurder

Page 30

the power of the snake until the collapse, together with all his weapons, even the sorrow he carries with him, his own insufflation, like the earth's green mantle that is denoted by the cypress branch and the dog rose, the sword, denotes the power, the dominion and also the punishment and reward that is promised. In the beginning of time, the song of the world; the spear is denoted along with the sword, it grows and rises higher and these are associated with the hunger of the misery, and these together form the wise chain of life: this is a wonder, the worst of love and that is

och det är Guds
den Högre som ordnaren. Från
den Rätta Guds Lärva
det för sig, jagg ut en, då anlägs
Soln, och Lännon, såsom var
Lännon Guds, Men Guds Lärlek
Lännon inte afbildas när I gvar
den Solen eller Lännon, och heller
vid Elden, de Fred mätte avise
Lännon de en öfver tygand inträde
den Lännon Hertan om denna Gudsom
Lännon Lännon, som, Lännon raktig
Lännon sig, till Lännon den Län-
Lännon Lännon Lännon, och
Lännon Lännon Lännon Lännon ad
Lännon Lännon Lännon Lännon
Lännon Lännon.

the left foot – and it is the right foot that stepped on the snake. When the right education about God got ¹, the sun and the moon were considered, as the true God, but the love of God could not be portrayed by the sun, or the moon, or men, and not by fire; the wise infidels' feelings give convincing impressions to their hearts about this God = a quality, that, ensures itself by this, to all these feelings of these lively creatures, and gives them a hint of obedience from all that resided in this former dominion.

¹ Three or four very faded words that seem to include “gud evigt”.

Protes. J. Lands Bref: om
j. land.

histoire universelle
depuis le commencement
du monde
jusqu'à présent
1785

un seul volume
en un seul volume

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2: in a land letter: about Ireland.

World History since the beginning of the world until now –
News from 1785 (or World History since its creation until
now. News from the year 1785).

3 more than there is missing, 3 cubits in his 4

2 “Profes:”, the meaning is unclear.

3 Could be “For”.

4 Could be “tum”.

Den 25. November 1744, är
om Ett Testament emellan
Scherfant Tjänste, (Lars) och Des
af Sina Hustru Margareta Peters
dotter. Testament

Den 26. augusti 1749. är om
Spannål handlaren Hans
Hagmans Enka, och PlåtSlagare
gesellen, Samuel öfr
angående af vitring och Testam.

Den 16. December 1744, är om
Kämbouptekning efter Schersantens
Hustru Margareta Peters dot.
Sambrod. Hans Hagman som
ägde 3:re Dröthar, Maria - 20-år
anera Elisabet 18. år, Chatarina
är gift med PlåtSlagar gesellen
Samul: Örnj Stockholm. Den
2:da Sambrod. Hade en dotter som
trots wawa på Gottlars åland.

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November 25, 1777, is about a will between Coher Saint champion, (Lars) and his deceased wife Margerta Persdotter. The will on August 26, 1779. It is about the grain trader Hans Hagman's widow, and the tinsmith's apprentice, Samuel Örn, regarding disintegration and the will: December 16, 1777, is about the estate inventory after the sergeant's wife Margereta Persdotter: 1 Hans Hagman who owned 3 daughters; Marja—20 years old and Elisabet 18 years old, Chatarina is married to the tinsmith's apprentice Samuel Örn in Stockholm. The 2nd 1: had a daughter, who is thought to be located on the ~~Gotland~~ Åland Islands.

1 "sambrod": this word is used twice, the meaning is unclear.

Den 28^{de}: october 1806. gafs

26^{de} 32. S.

Den 31^{de}: janu. 1807. 27^{de} 26-Sk8. r

Den 20^{de}: janu 1807. 152^{de} 21. S. 4. ^{1/2}

För gurgmäjan 1: ^{1/2}. Skill.

Skädda sorter Terpentint Skäppa

En Sten Tallvick som är stög;

varan set Skrapas med En knif;

Börstagen likaledes Skrapas

äp utli Terpentinet, och allt sam-

mans är på Hetta askmjöjan.

När som allt detta är Samman Smält

af liftes Sten talvicken, ifrån den

Hetta askmjöjan, och så i leges

Gurgmäjan; Herwid merkes

att det föras En oushörlig Siörelse

med En Träspad, och det till

Gurgmäjan är väl blandat

med de öfriga 4: ^{va} sorter.

För att tabort, dö kjöret tygas alun.

Som brennes på En tegelsten. Så af Skrap

alunnet med En knif, Sedan han

har blifwit Kal, och aluns pulver

tygas

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On October 28, 1806 26 riksdalers and 32 schillings were given. On January 3, 1807: 27 riksdalers, 26 schillings, 8 riksdalers. On January 20, 1807: 152 riksdalers and 21 schillings: 4 riksdalers. For the gargle mixture 1½ schillings. Both kinds of turpentine are placed on a stone-plate that is new; 2 is scraped off with a knife; the goat grease is also scraped off into the turpentine, and everything is placed on hot ashes. When all of this is melted together the stone-plate is lifted off the hot ashes, and that is when the gargle mixture is put in. Here it is noticed that a constant motion with a wooden spoon is required, until the gargle mixture is well mixed with the other 4 ingredients. To remove, 3 alum is used; that is burned onto a brick, then the alum is scraped off with a knife, when it is cold, and the alum powder is used

2 Some kind of ingredient, looks like “wancset” or “wancsit”.

3 Looks like “dökjöt”, the meaning is unclear.

KHO: It is possible that the word “gargle mixture” could be turmeric— from the word “gurkmejan” which is spelled as gurgmäjan by Badin.

6: ofwäriga 4: ra sorten.
Sjöellen som iactages Bästov
där i att plåstret, Läges på
om morgon kl: 6: och kl: 10:
Iad plåstret af och aftorckar
materian, och ätter på läget
och över som kl: är 12: ömsa
plåstret som då blir till 4:
som ätter af tages för att
torckas, och på läges ätter
till kl: 9: på afton, som då
aftorckas, för tilltagongen;
och över som, kl: är 6: på
läges nytt om morgonen
och över sovet luffar då
ströf waget Barentalen
Buttaf Gullanwax et tag
ges 6: Sk: och uttaf de 4:
andra blifwa för 6: Skill:
dä satts en är 12: Skill.

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with the other 4 ingredients. 1 who is being observed endures the plaster being put on in the morning at 6 o'clock and at 10 o'clock the plaster is taken off and the material is wiped off, and put on again, and at 12 o'clock, removed and put on the plaster which then stays on until 4 o'clock: then it is removed again for wiping, and is put on again until 9 o'clock in the evening, when the material is wiped off for the last time; and at 6 o'clock in the morning it is put on again. And when the wound smells, that is when some alum is sprinkled on. For the 2 6 schillings are taken, and from the 4 other remaining 6 schillings when the dose is 12 schillings.

1 "Sjösellen" could be a name, or a title.

2 "gullanvaxet" is probably what the medicine is called, the translation would be something like "golden wax".

Att den Enda. ^{en}

ett. Den. Enda. N^o 1:

och Isarmherlighet. N^o 2:

Detta af verkades
och Kärlek. N^o 3:

Hoppets, Tvons N^o 4:

Kärlekens Seger. N^o 5:

Salig De som icke se
och Doch Tro. +

Salig De som Tro

Beata Kina godman.

Har varit för 2:3: dills

är sedan på Lagdretet

för att bli Couperat för

in attn. Rosen, den hvarigen

5:1/2. manne.

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For the only. For. the. only. No. 1: of clemency. No 2: this was an act of love. No 3: The victory of hope, faith and love. No 4: Blessed are they who do not see but yet believe. No 5: Blessed are they who believe. Brita Stina Godman was in the hospital 9 months ago to be 3 because of the water-rose, and there she was for 5 ½ months.

3 Needs further analysis.

“Water-rose” could be a type of disease. I could not find a definition.

ntm. Drick
Din, och Trö Själlen, ic
Fitt Kropp Fitt Styrcka,

Drick Fitt Själlens och Kropp
Styrcka. Fullkomna Din
Trö, så Helig Harmoniskt
Harmoniskt Tvestat. Terse

~~De äro en Stöder Sig, och så
uppsjälles Fullkomlighetens
Tvestat, och uppsjälles havad
Kärleken Skänker. Natturens
Herr Natturens Fitt Tal är oss Des
Tal är jupavelig och Ren, O!
Människa, se din Like g Denna
Dröjke, att Kärleken är din Lön.~~

Natturens Herr g Natturens
Fitt Tal är oss, Des Tal är jupavelig
och Ren. O! Människa, se din
Like g Denna Dröjke, att
Kärleken är Lilcars Lön.

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~~Drink~~ Drink, and believe the soul, and the body for strength, Drink, for the strength of the soul and the body. Let your faith supervene, in holy ~~harmonic~~ harmonious trios. The ¹ pillar supports itself, and maintains the trio of absolution, and maintains what is provided by love. The master of nature. ~~In the addressing of the nature, its speech is sweet and pure, oh! Human, see the like-minded in this drink, that love is your reward.~~ The master of nature, in nature, is speaking to us, his speech is sweet and pure; Oh! Human, see the like-minded in this drink, that love is the reward for the like-minded.

1 Could be “Tersen” or “Tirsen”, the meaning is unclear.

itr.

Silfweret, Gläde, Hjerter, och
Ennighet, Samman knyter
Bröder. En! är wäll Luelstand
af sin Natur, och Gränser
des & Gränser är alltd Likas
och des Bräven Likas den
Sallna Människofläcketet.

Till Ricken 3-al - Till
Buscor tillika med wisten
är Twäl 21 al - 8.^{ta} aln: hwit
Lerfte för allt Sammans.
3.al Blätt bomulls Lerfte, till
Räcke foder; qwart aln:
hwit Boje; 1: $\frac{1}{2}$: aln Skjft
Kanfaste.

46: - Elman 32 = 55 - Helt Irant.

37 - 2.5 - alngren.

14 - 60 - 75. Baron Ferni:

39 - Bläckemacken, Sjöberg.
16 - Wöröng.

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The silver, is smoldering, the heart, and the unity, brings brothers together. One! Is fragrant by nature, and their greenery is always the same and their berries looks like fallen mankind.

For the jacket 3 2 with the pants and also with the vest are two (2) 2 8: 2 white 3 for it all. 3 2 blue cotton 3, for the jacket lining; a quarter: white 4; 1½ 2 stiff 5.

46 – Ekman. 32=55 – Hellstrand. 37-25 – Almgren 14-60-75. Baron Flemi: 39- 6 Sjöberg. 16-Norrberg.

2 The word “al” or “aln” comes up a few times on the right page, the meaning is unclear.

3 “Lerfte”, the meaning is unclear.

4 “Boje”, the meaning is unclear.

5 “Kanfast”, the meaning is unclear.

6 Could be “Blinkemacken”, this may be a title of some kind.

Farkantill En Transparent,
Somm förre Stället, Swaja, med
Lejonet, Som hwar Twenne Fram
Fötter håller utti Stockholms
Hwapper, Kong: Erkes hufwed:
Swaja synnes Stöja sin wäns=
tra arm, på jondglobben, hwar
uppi synnes, 3: ne Kronor:
Devisen är Dessa ord:

au Mon Roi et Mon vrotaique=
= taure, jeice En Revenant du
Bourneure.

de 3: ne Traps Stegens Längd
circa 6: tum på Alla 4: ra Tidor
AB: Den Första, den 2: ra Längd,
är 4: ra tum ä $\frac{5}{8}$: de 3: tum,
Den Tredje Traps Stegets Längd,
är Twenne tum, och $\frac{2}{8}$: de 3: tum,
och den dellen Som Pella ren

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Thoughts about a transparent, that represents; Sweja, with the lion, whose front paws are holding the weapon of Stockholm, King Erik's head. Sweja seems to support her friend's second arm, on the earth globe, where 3 crowns are visible. The motto consists of these words: O my king, my protector, enjoy returning from happiness (or rejoice in your return to happiness). The length of the 3rd step is 6 inches on all 4 sides. ¹ the length of the first, the 2nd, is 4 inches and 5/8 inches, the length of the third step, is two inches, and 2/8 inches: and the part that the pillar

1 Looks like "N3", the meaning is unclear.

MM: Protecteur: The word has been cut off as it is too long for the line. The whole word is protector.

och den delen som Pellaven
stor uppi den är Twå tum i
4: Kant,

Njut Blommans Fägring, Siden
Din Kända Digg förskom
mer des wis mig. wärdens
Gärnen För lovar sitt Söwand
då Din ettackas Beswär lind
Dra af Din ömhet. hwar gon
du Blommer se på den som
önskar din Sällhet.

Ett ter wittwin, Kokas in till Ett te
⁴ Tilkika med anglika Rot, när allt är kote
af Silas Rotten, och drikes, eller som man
känner de första Forss. Bröttningar wa,
då säger den huka sig för att wäll
komma i Swettning, så hölljer han wäll
öfwer sig.

Bibeln Ett werte af Gudom-
lig wis het. af Daniel Gocke
Köpper. Öfversättning af
H. F. w. u. k. Coll. Schol. Sönd
näs. 1722. 8^{te} af.

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and the part that the Pillar is standing on is two inches in square. Enjoy the beauty (Fägring can also mean “bloom”) of the flower in time, when your known virtue exists in its display. The venerated thorn promises its wounding when your spouse’s annoyance is eased by your affection. Every time you bloom, think about the one who wishes you felicity.

¼ white wine, is boiled to ½ together with angelica root, when all is boiled the root is filtered off, and then you drink if you feel like it, the first 2 ruptures (or it could be “compounds”), then the ill one lies down to, start sweating I guess, so he pours it over himself, I guess.

The bible, a work of divine wisdom. By Daniel Joack Köppen. Translation by H:F: wak: Coll: Schol: Siringnäs. 1799: 18:

2 Starts with the letter “F”, needs further analysis.

The angelica root was very popular as a medicinal plant in Scandinavia at one time (it is still used in the Sámi culture).

Täber vackert Modell Tillika
med alla des Tillhörigheter.
med deras Propantjoneer.
Samt alla Helgedommens
Pröjederer

En Cour för Mattu Pronu

för 13 9 stk Spick Fermentin
för 15. 9 stk Tunn Dito
" 336. Back Talg.
" 63. 6 Gull vase.
" 13. 6 Gult meya.

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The tabernacle model, with all its accessories. With its proportions. And all the holiday decorations.

One 1 for the night 2. For 1/3 3 thick turpentine, for 1/3 thin 4, for 3/36 goat grease for 5 for 6

1 Needs further analysis.

2 Needs further analysis.

3 Needs further analysis, may be a jar or a pot of some kind.

4 Needs further analysis.

5 “gullvax”, this is the name of a medicine, a possible translation would be “golden wax.”

6 “gurkmeija” this is the name of a medicine.

KHO: It is possible that the phrase “gargle mixture” could be turmeric— from the word “gurkmejan” which is spelled as gurgmäjan by Badin.

ä? Se, och Skäda Förbundets
Sätte, Ginnhafwas, och förkunna
af Hoppets, Iron, och Kärleken
som Fällas genom Styrand Recurs
Proparen. Det är ifrån Stol, som
Befrielsen Fällas det är om
Kring Stol, som Bröster Svarar,
H: H: Merke? Bröder Han som
sitter är människors son, och
wår Bröder, Han hafwer Ej allens
i dag ättit och Drukt, Han hafwer
äfwen gjort det, I flera är, och wi
må önska, att han Enne Till sin
Hungnat mått gjöva det med
Fridfäns ande, Förhvar Skuld han oss
Görsamlat Hafwer. Styrande Herre
och wår bekbandor? Känwerdet af
uppfyllda Förbindelser, då du stöder
Dig wid 2:ne Pellare, Swerdet är
din Beskesherr, och Stjernas
Sträcklar uplyses ditt Sinna Gerning,
Förenta Bröder och Bröder, äro här
Församlad för att Betygga deras Gläije
att Skäda den som är werdig att
anföra oss, och att ~~att~~ ~~you~~ upfla Stolen,

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o! See, and behold the way of the alliance, capture, and proclaim hope, faith and love, which are interpreted through the controlling 7. It is by a chair, that freedom is interpreted, it is around the chair the voices are answering; A: H: Notice! Brothers, he who sits, is the son of men, and our brother, he has not only today been eating and drinking, he has already done it, for many years, and we may wish, that he still will, until the night of his hanging, and that he may do so with the spirit of freedom, for what guilt he has gathered upon us. The controlling Lord and our 8! feel the fulfilled alliance, when you support yourself on the 2 pillars, the sword is your 9, and the rays of the star lights up your deeds; united knights and brothers, are gathered here to, certify their happiness to behold the one who is worthy to lead us, and to fill the chair,

7 “R’ecurs roparen”, could be some kind of preacher.

8 Needs further analysis, looks like “ackbandor.”

9 Needs further analysis, the word starts with “Besk.”

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and to fill the chair; do not wonder, that the pillars, are filled with black spots, it is in the character of the nature that one is filled with branches and long lines; this denotes in general, the appetency of fallen mankind, the desire to defile, the foundation was our earthly and eternal felicity, even though the rays of the naturally surrounded lodestar leads us, we still throw **1** the contentions I: and C: the reason is that the memory can fail; and we forget, that we are retained, around, by the knots of 2: fellowship 1: love and the sword of the spirit, upon that, that our enemies do not bring us 2: harm 1: **2**. Through the mighty prevailing, controlling

1 “end och flekar”.

2 “sotteligen”.

Räddande Styrande Recor,
Klocka Bestek på Sjö = Korte
(i våra Hjerter) Så kunna
vi på Land = Känning och weta,
att wackta oss (wåra Gifter
och jinner 5: sinnen) För up =
= gående Grunder och Dolda
Grunder, hvars utt spricke
ingår Sjelf Säckerheten
bort tagit Förlitande på
sig Sjelf Med Samwetet
(Guldin Losen) oförtruten
heten Föres war Carakt
war genom Hwerens
Brusande och husheten
och Strökan med arbete
hwarer öf wat dittöga,
och wa kunna wi Bröder
säga inbördes, Nos Guldin
Fratres. m: m: (Så Soga 4: va
Bröder i Stolen och Bräva den
älskade utti dansarna,
medan som de öf wawiga hälla
i hvars andra händer i en
Ring runt omkring Stolen,
och Sjuga wisan

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prevailing, controlling 3, the wise went to the sea = 5
(in our hearts) that is how we can have education about
land, and get knowledge, are able to guard ourselves
(our outer and inner 5 senses) from arising reasons, and
hidden reasons, which we do not spot because of self-
confidence (the trust in ourselves), with the conscience, (6)
indefatigably our 7 marches through, the humming of the
world. The wisdom and the strength with hard work has
opened your eye, and now we brothers can say mutually,
Our Coldin Brothers: etc. (that is when 4 brothers take the
chair and carry the loved one, out in the same, while the
others are holding each others' hands in a circle around the
chair, singing the rhyme

3 “recor”.

5 “korte”, the meaning is unclear.

6 Two unclear words, probably not Swedish.

7 “cara?” needs further analysis.

MM: The Coldin Order is a sailors' order from the Middle Ages with roots from the regions around the Mediterranean. The order continues its activities only in Sweden and Finland. The order's name, meaning and origin is known only by the highest ranks of the society. According to a history about the order it could be described as a secret alliance of brethren whose ritual originates from one of the biggest events in world history. The Stockholm Arla Coldin was founded on May 8, 1765. Among well-known members are the melopoet Carl Michael Bellman (18th century) and composer Hugo Alfvén.

(H): 4: För sätteligen Skada
 8 1/2. Det mörka på Stolen,
 Det är hvalnöte Trä; Det
 mörka Färg, Beteknar,
 att den som sitter på
 Stolen, är Ennär i Mörket
 Men Stjernan Strålar
 upp lyfter honom, En
 Schön. I Stjernan
 är osynligt för hvar

upp på gatan N:o 11. på tullports gatan, Skal
 Jagtegel anskaffas, Till den enna 1000 Tegel. S =
 mycket som 300. Det. och inalles så blir Det
 1000. Jagtegel.

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1 to harm us. The dark parts of the chair, walnut, its dark color, denotes that the person sitting on the chair, still is in the dark but the rays of the star are lifting him up, a 2 the star is invisible to him.

In the yard of No 91 Tullportsgatan (literally “Tullport Street”), roof tiles are going to be purchased, for one of the sheds’ roofs, as much as 300 and altogether there will be 1000 roof tiles.

1 “sätteligen” needs further analysis.

2 “schönt”: the meaning of this word is unclear.

Den 26. Juni kl. 3/4: till 6: på
Efter middagen, kom jag tillika
med Leutnanten Gabriel
Lesstrad och Skipparen.....
..... Tillika med Hustrum
och min Swagerka. Vi kom
= mo till den hvarshus som
kallas, Drottningholts
hvarshus. Jag gick in till
det Rummet, som är mitt Enott
Husets ingångsport, i detta rum,
hvar en Piga, des Iklädel är,
Bart här, med en flätta, som
uphölls med en Kam, Skonna,
Svarta, hvita Strumpor, och
hvitte Kläning, med upbatt Släp,
Förklädet, färg är mörket,
Sitrongul med ett litte Hål, på
afstom är det denna Beskrifna
färg, men på veva är förskelat
Brunt med gula Blad. denna
Pigan, slog utur ett ölglas, dricka
inni en Butelj, hvar utti war

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On June 26 at $\frac{3}{4}$ to 6 in the afternoon, I came together with Lieutenant Gabriel Lesstrand, and the skipper

Together with my wife and my sister-in-law. We arrived at the building, that is called Drottningholmslott's residence; I went into the room, that is on the opposite side of the gateway, in this room, is a maid, her clothing; bare hair, with a braid, which was held together with a comb, the shoes, black, white socks; and a white dress, with her train tied up, the color of the apron is dark, lemon yellow, with a little hole; at night it is this described color, but 3, the apron is brown with yellow leaves. This maid, took from a glass of beer, beer into a bottle, in which there was

3 "på ?" needs further analysis.

hwar utti hwar till för enne, docka,
 som jag blef warsadetta, sade
 jag gif mig icke, af sådan dricka,
 Tj jag wet, att Det Brukas, att
 göras, på sinna ställen. Hon
 svarade, att sådant gjordes icke af
 genne, Det tror jag wäl, Blef mitt
 svar, men, jag anhåller Bara, att
 jag icke förret. Hwar på hon
 Blef gennast, otidig, och gaf mig det
 Enna ordet Efter det andra, som
 hwar o höflig, jag Bada genne att
 icke, hwar o wittig. Hon sade, att
 hennes matmor kunde icke för-
 må genne, att Bliwa stöflig, Drikat
 fick jag 2:ne Pruller, hwar för jag
 Betalte 6: Skilling.

Proximité des Seme-
 taires et défendue. contre Les Juifs &c.

Des Nouveaux Chronologes. Chap: 2:

Pag: 16. Ling: 4: X / Pag: 17: Ling: 4: + 31 = 35,

Pag: 16: Ling: 4: + 32 = 36. pag: 17: C'estoit La

délivrance Spirituelle de ce même peuple, qui
 devoit se faire après 70^{te}. Semaines d'années,

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was for her, the drink that I got, this, I said, do not give me, this kind of drink, for I know, that it is often made on the spot. She answered; such things she does not do, I believe that, I guess, was my answer, but, I am only asking, that I am not served it. Upon which she immediately became, insolent, and gave me one word after another, which was impolite, I asked her not to be insulting; she said, that her hostess could not induce her, to be polite; I got 2 bottles to drink, for which I paid 6 schillings.

The Ancient Times Restored and defended against Jews (Jewish people) and new chronologists. It was the relief of this same people supposed to begin after 70 weeks of years (It was the spiritual deliverance of this very same people thought to have begun after 70 weeks of years).

chap: 2: page: 16 ling : 4: X page 17: ling: 4:+31=35.

Pag: 16: ling: 4:+32=36.pag:17:

MM: The word “ling” must be related to money. It could be part of a calculation. The only reference I could think of, in ancient French, is ling; (the Latin name for) “denier,” the currency at that time. The value of the “ling” is actually a quarter of a “denier”, but I cannot find a correlation with the “pages” he mentions. This needs further analysis.

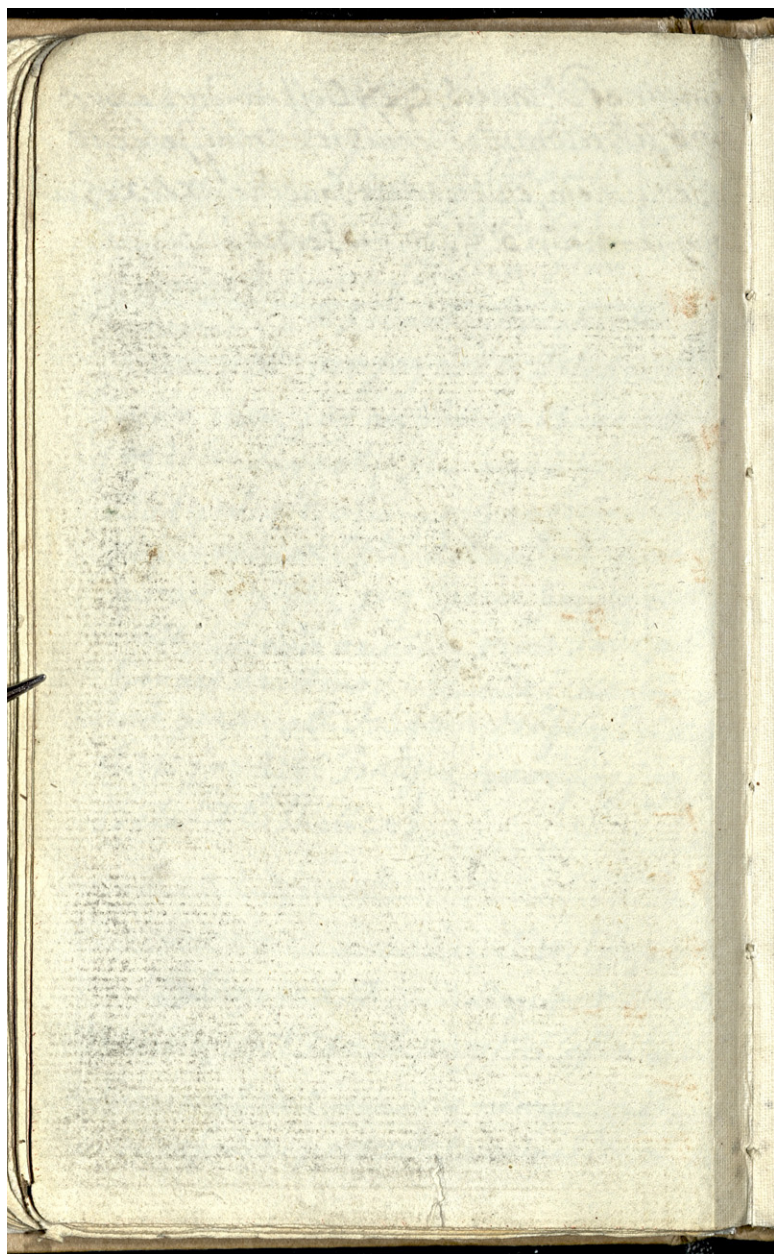
ECMB: From this entry, it appears that Badin was exceptionally bothered by the treatment of the maid. Drottningsholmslott is the common name of the Queen’s Palace. This was the place of his upbringing. I suspect she was young and could not believe a black man could be a noble, nor a former resident of the place he knew like the back of his hand.

Semaines d'annees, ~~Sept~~ C'est-a-dire après
499, car, se compter depuis le retableissement
de Jerusalem, qui arriva sous Artaxerxes le
Longue-main 5.^{me} Roy des Perles,

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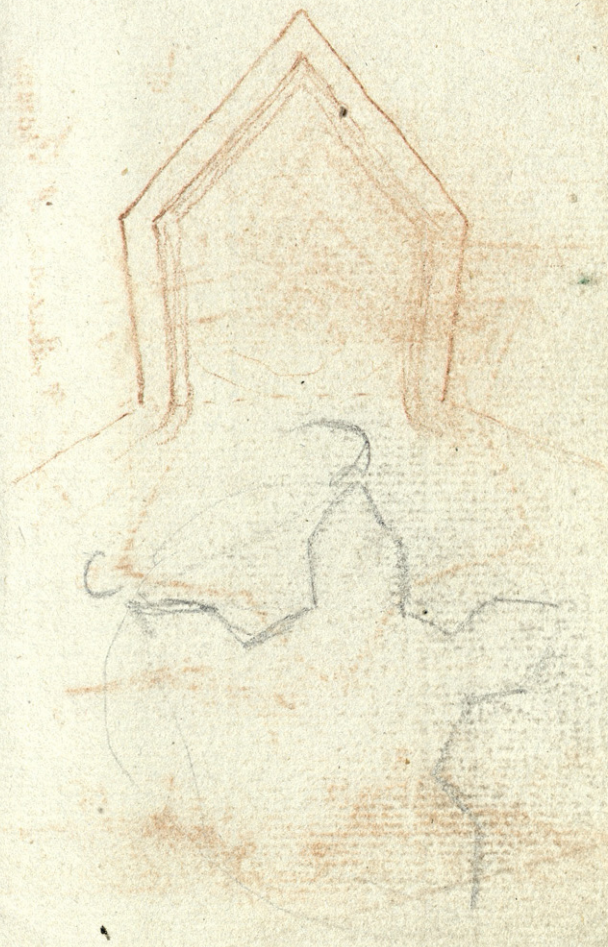
Weeks of years, meaning after 490 starting from the restoration of Jerusalem that took place under Artaxerxes Longimanus, 5th King of Persia (the Persians).

MM: The Prophecy of Seventy Weeks (chapter 9 of the Book of Daniel) tells how Daniel, pondering the meaning of Jeremiah's prediction that Jerusalem would remain desolate for seventy years, is told by the angel Gabriel that the 70 years should be taken to mean seventy weeks (literally "sevens") of years.



This page appears to be empty.

gäddet gaffels Längd är 2: al: $19\frac{1}{2}$: tum



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The length of the 1 is 2: 2: 19 ½ inches

1 “jacketgaffel”, gaffel could mean gavel (gable, gate).

2 “al”.

There is a picture on page 50 that looks like a gate or gateway.

N^o 1:

Sten. Björnar. - der Ennuder
för. Ett Skjöl. Devisen är:
Sten. Björnar. - Sten. Björnar.
Alla: N^o 2:

Sejörnet, Ennuderar Liger
Ett Skjöl, uppå En Skjöl
och En Land. Skjöldens
utseende, är Ellers
Husved. Devisen är:
Lyd. Johan. för, Belönning

N^o 3:

inbände som Lutar sig på
En Skjöl, och Lyster uppå
Leter, Husved, och Ser den
En Kronans Constella-
tion. Skjöl, i guldstrå
En Skjöl, i guldstrå
En Skjöl, i guldstrå
En Skjöl, i guldstrå
En Skjöl, i guldstrå

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No 1: The great bear = 1. The device is: Became the leader.

No 2: Major Lion, yet with this a sword lies on a shield, and a spear, the appearance of the shield, has the head of Medusa; the device is: answer to: the feeling for reward.

No 3: A farmer leaning on a plough. And lifts up his head, and sees the constellation of the north crown in the sky. In his left hand is a pair of reins, it is with the same hand that he points at

1 Looks like “der enunder stor: ett skåp.” The text needs further analysis.

Den Högra Handen på den
Norra ~~den~~ Kyrkans
constellation i himmel.
Den Högra Handen är
lagd på Hjerta som
håller i Pistolen. Håll
Fingret till och ältas grejet,
och det Enne fött skenat
är Böden. Hållten är på
ett af tord i Frän Bänd, och
Det Håll är böjd liksom
att Böden som håller
Förmärne. Plagen är
med Bildnedergraven, det
är uppe. Håll
Hörsend Högrer
är Lättend, och den
trå ~~den~~ är Bändet
den Högra, devisa är

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points at the constellation of the north = crown in the sky.
The right hand is resting on the heart while holding onto the whip. The horse seems to be eating the grass, with one of its knees bent. The horse, is at a distance from the farmer, and its neck is bent down, the same way as the farmer, who is holding the reins. The plough, is with 2, it is on the plough = the farmer's right elbow is lifting, and the 3 right leg is wooden. The device is

2 "Billnederjorden", needs further analysis.

3 Needs further analysis.

En sådan ordskapskonst
Förelöning. 4:de. Sedan är
Föreställer Kärlekes Guden,
han Sönder Sliter En orm,
på 2:de Stället. Den Högra
Hand håller utti En Bräde
och En Nöckel-urna, på
hvar äro Ringgar, hvar utti
är Tre Kjedjor, och den 4:de
Kjedjan Löper genom En
Ring, och är fäst i urnas
locke, uttiur Löset, Synes
På. I Samma Hand är orm-
ens Stier, Som är från
Sliten ifrån den delen Som
omöjligt är Kärlekensida,
En vänstra Fötter, Stor

Page 53

representing the God of love, who is tearing a snake apart, in 2 places. The right hand is holding: a bow and an incense urn, on the side there are rings, with three chains. And the 4th chain is channeled through one ring, and is attached to the lid of the urn, coming out of the lid, is smoke, in the same hand, is the tail of the snake, that is ragged at the part that encircles the side of love: The left foot, is standing

Stor uppsä armmens
hufvad, och armmens
är synligt, armen är
lindat uppsä och ^{om} Rätt
lifvet, samt öfver
höfven armen och
Tjockes kommande ifrån
Rygen fram uppsä den
Högsta armen, och i Högsta
den delen som är Emellan
vänstra armen och lifvet
synes liksom Sliten, men
Gåf, den delen som är
Emellan Eller som kom
ifrån Rygen, och Livet
till armen och lifvet
den är ifrån Skida.
J. J.

Page 54

standing on the head of the snake, and the mouth of the snake is visible, the snake is wrapped upwards and around the torso, and also over the left arm, and seems to be coming from the back up on the right arm, and in the hand: the part that is between or that is coming from behind the back, and up on the arm and the hand, is separated: in the

g den wänstra handen
är En Pilt och En Törn
Kob; Kärlekens avirer
=gar äro örn=wing=
=gar de äro litet utt,
Högna Emellan
dem är Pille=Kogeret
=at. Bandet hwar=
med Kogeret är fästra
äger Chemiska Teken
som äro dessa Sju:
Mangnet, Tonal, Elter
Sjörce, Prædysitare, Salt
olja, Iv Mjöl Syra,

Page 55

in the left hand, there is an arrow and a dog rose; the wings of love are eagle wings, they are slightly spread out, between them is the arrow = the quiver; the tie, which the quiver is attached to, has these seven chemical signs which are: 1, or soap, precipitation, salt, oil, 2 formic acid.

1 Two words, the first one may be “magnet” and the other one looks like “taval”.

2 Two letters and a blank space, the letters could be “Pv”.

Lof betyder uti Dalarne
Läkedom, Medicamenter.
Loffjerfka, en gumma, som
botar sjukdomar. Och som
därtill ofta blandades figurer,
eller Guds namns missbruk; är
det i vår Catheches ansedt som
en styggelse. Man säger ännu
i Dalarne uti dagligt tal: Trojk =
lof: Det vi säga. Botemedel
för Trojken. 3 af Bradin

22 i förmars Jönker Järfell, 500 En
1600 - 1750, 000 Den 20. de
augst, Gavar en Fredag.

Page 56

“Löf” means out in the valleys.

Healing, medicaments.

“Löfjerska,” a beldam, who heals diseases. And who, in addition, often mixes potions, or misuses God’s name; is it in our 3 as an abomination. It is still used in daily language in the valleys: Trojk= löf: In other words. Cure for the Trojk. by Badin

I am 4 the year 1756, and the 20 5

3 “Catheches”.

4 A few very faded words, needs further analysis.

5 A few very faded words, needs further analysis.

~~1:sta 3:de Bred 1 1/2 tum~~
~~2:da 3:de Höjd 1 1/2 tum~~
Rättaren på Stora Bantammar
hvars namn är Hagberg
och war den som bar de
böcker som lammades af
Chevalier Gaupis

~~En af Bantm~~
Pellarens Höjd är 7: tum.

Ditto des Bred, är dertill 12: tum.
Fottens Längd. är i fyrkant: 5: ta.
Ditto. Höjden 6/8: del: tum.

Page 57

The foreman of Stora Benhammar (literally “the great Benhammar”) whose name was Hagberg, and he was the one who carried the books that were left by ¹. Not by Badin.

The height of the pillar is 1 inch. Ditto was its width, 2 inches at the bottom. The length of the foot is 5 inches in square, ditto: the height $\frac{6}{8}$ inches

¹ This is probably a name.

Den 23. December 1808, afholdtes 5:
 Rådets 9 gæld, Tillika med En ^{1/2} tilmæling
 i Ställe för Tre halff Span Råg, af Bonden
 Pär Löfke.

Anders Martin

af 20. R. i 1808

med 1/2 tilmæling

Page 58

On December 23, 5 riksdalers were paid, together with $\frac{1}{2}$ barrel of wheat instead of three half buckets of rye, by the farmer in Lötthe.

2

2 A few very faded and blurry words.

4: de Bokeng Herodote: tillhör
För föraringen på Holm: dent: 1747

Histoire universelle depuis
Le commencement du monde
jusqu'à present. Traduite de
l'Anglois d'une Société de gens
de Lettres. grand in 4^{to} Amst
1747 1792.

Histoire générale des Indes, par
Herrera, En Espagnol, depuis
1492: jusqu'en 1554: Nicolas De
la Cotte L'a traduitz en François
en 3: vol: in 4^{to}.

Marsilio Ficino

M. C. S. Sebald
Sabald

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The 4th book of Herodote (Herodote? Herodotus?): belongs to the procedure on the chair: the 1st.

World History since the beginning of the world until now

Translated into English by the Society of Men of Letters of France grano in 4e Amp 1747-1792

General History of the Indies by Herrera in Spanish, since 1492 until 1554. Nicolas de La Coste translated it into

French in 3 volumes in 4 books.

Marsili Filino

MM:

Grano: meaning close to origin, “cf”.

t:, number of books-bindings.

Amp: needs further analysis.

Page 60

If God sent me here, it was for you. diction: dela Fable. 2:t
pag: 421: Plais

Explanation from P: I: 4: d: 1

My brothers and sisters! I have jointly with you, while you put your hands together over the altar with its fire, and you, our lovable sister, have freely and willingly administered yours as well as the two brothers' unforced bond; remember that you did it with the palm leaf in your hand; my sister, the one who seeks innocent pleasure does not fear regret. He keeps the palm of freedom 2. Together we built this altar, on which you have absolved your promises; the intention is; that all us humans shall have a heart for all human beings, and for those who are our enemies and our pursuers, to this the fire is a symbol, and your collective spirits and your hands are put together to help them, and to defend them; the palm leaf reminds you, that the one who breaks his promise has in himself the signs of victory, and these signs can also denote your internal consciousness, to the victory crown which

Near the top of this page, there is a very faded sentence written in red ink between the rowslding the shield of God himself, we hallow our days."

1 "Grads cerem", the meaning is unclear.

2 Unclear word.

Till den Segar-Kvinnan som uttogs af
 den Sömålsskade och fört, och Fant i wär-
 skapsand Enslig Spelt och Gje: - männe i rö-
 nagera och wärna Leedom åter emottogo och
 Efter som i sjelfwe Finne med wärlighet och
 Tjacketes wylja Förekomma Edra Bagerer
 och öfningar: Förgjörn iche sinne bilden
 denna förhållande som Träffast merendels
 denna Werdan, med wänner, och med Fall/ke
 wänner, Samma Edert Emottagning, och allinne
 och quinner, Pämmer för det: Hurru som alla
 Barendorn mer Blifwa Emottagare, och Förel
 och Förelvras wänner, så länge wi ico utti qu
 Flans, så länge, kunna wi säga till oss: och
 Nyje Frucktan iche ängren;

Swerje Bør göra ett Sammanhått för
 Lita uppresta och återminne Helgat att
 H: H: H: Kronprinsen Carl. Johan; so
 Bør stå i Stockholm, på Adolfs Fred
 Torq, på Söder; Med inskription på
 Sweriska Husars mening är de
 ord: Indea Folketet wälde. Bernar
 Blet. Swenske, Carlav, Gustaf wers, Hie
 god: Hells. Hjerta, Hjälb. Kvaster, ätter
 ständ, Europas Sung. Alpekten, möj
 öfverkänna, Sjelfständighet. Iobero

Radina.

Page 61

to the victory crown that is given by the one who loved us first, and found his creation, us, amusing. My brothers, some of our commissioners, greet you because of their own mind, with goodness and they seemed to accept your desires, and wishes: do not forget the image of this relationship, which meets the majority of this world, with friends, and with false friends; the same is your greeting, whether you greet a man or a woman; secondly, I remind you: How all are greeted during childhood, by parents and the friends of the parents, as long as we are in the hand of a woman, that is how long, we can tell ourselves: innocent pleasure does not fear regret; Sweden shall make a 1 to let a statue of honor be erected to sanctify H: K: H: crown prince Carl Johan; which, shall be located in Stockholm, on Adolph Fredriks Torg (literally Adolph Fredrik's Square), in Söder; with engravings in Swedish; with these words: The people. chose. 2. became. the Swedish. Carl Gustaf, equally good are his heart. soul. strengths. restored. the calm in Europe. The power. Must be recognized. Independency in the undependability

- Badin

1 Looks like "sammanskåt", needs further analysis.

2 Could be the name "Bernados" (Or Bernadot?).

1802
 till Gr: P: 88j: de

1802
 till Gr: P: 88j: de

No 140 54090
 1: 7: 32: 40
 2: 32: 4: 24

Margens på stoned: at hafwa gifwit
 1/2 al: 1/2 d: — Dom är af däng: ellens
 1/2 jag ficka del af den samma den
 1/2: 1/2: — 63: 1/2: 44: 1/2: 1/2: 1/2:

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On January 19, 1802; To Gr:P:_

3

No 54090

The 11th Monday, 1801 1: 4: 32: 40:

2=32=4=24

3 Five unreadable rows.

for 9
m. 10
11. 12

Walt	5	9
Porter	6	8
	4	5
	2	6

1871

[Faint handwritten notes, possibly bleed-through from the reverse side.]

Page 63

On January 4, 1805. From Nils Hålwasterson I received on Tuesday:

On February 22, 1805: Paid by Nils Hålwasterson* twenty riksdalers owed as interest to Hemman, and still remaining
- of the grain one barrel rye is paid off, one barrel barley and half a barrel barley.

Note: The name could be Halwasterson, the first time it is written as Halwasterson, the second time Hålwasterson.

5:te. Mosebok S. 27. C. 9:de och 10:de
wers, Skulle kunna vijkas för
Baranna dade l. Sta gongen gor
till Herrans Bord.

och Mose, Samt med Presterna
Leuiterna, talade med hela Israel,
och sade: Märk och hör til Israel:
På thannar dagen äft tu worden
Herrans tins Guds folk.

Att tu Skalt Lydig wära
Herrans Tins Guds Röst, och
göra Efter Hans Bud och rätter,
Som jag bjuder dig i Dag.

Page 64

The 5th book of Moses 24: C: the 9th and 10th verse, could be used for children when they for the 1st time walk up to the table of the Lord. 9: and Moses, together with the priests and the Levites, spoke to all of Israel, and said: Recognize and belong to Israel: on this day **1** the people of the Lord, your God; 10: That you shall be obedient to the Lord, your God's voice, and act through his commands and rights, that I offer you today.

1 “äst tu worden”.

1: ~~Corin: 15: Cap: och~~
47: ^{de} vers. Skulle kunna Vytthas
Till Ingons Språk. Till 3: ^{je} Söndag
gärdent, der det om talas om
gödan: Sände bud till Christum.

1. Corin: 15: Cap: 47. vers. ord äro dessa:
Then första människan är af
jordens förisk, Then andra
Människan är Herren af Himmelen.

1: ^{sta} Mose boks: 48: ^{de} Cap: 21. vers.
Skulle kunna Vytthas till Teat, till
Fastlag Söndagens Evangelium;

1: ^{sta} Mos. bok: 48: Cap: 21. vers. Lijder
Sä: och Ifrael Sade til Joseph:
Si, gärdör, och Gud skal wara med
Eder, och skal Göra Eder ätter i Eder
Fäders Land.

1: Mose Bok: 45: Cap: och Femtavers.
Kan Vytthas til Teat, till Fastlag Söndag.
den är: och vi Läta thet icke beskyrme
wa Eder, och tankar icke att jag thet för
är wred att jag hafwen Sätt mig hit:
Tj för Edra wälgard Skuld jag war

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1: Corin: chapter 15: and 47th verse. Could be used for 1 language. For the 3rd Sunday of advent; where it is discussed! about Johan: the ambassador of Christ. 1: Corin: chapter 15: the words of verse 47 are these: the first human is from the earth, earthy. The second human comes from the Lord from heaven. The 21st verse in the 48th chapter in the 1st book of Moses sounds like this: and Israel said to Joseph: look, I die; and God will be with you, and will bring you back to your motherland (or fatherland, Fäders Land). The 5th verse in the 45th chapter in the 1st book of Moses can be used for text, on Quinquagesima Sunday. It is: and now, do not let this worry you, and do not think that I because of this am mad, that I did sell myself here: for your wellbeing 2

1 “ingons”.

2 “skuld hafwer”.

Dicton: Jelen Table. 2: t: pag 421. oc rta
Pleisin.

Utgif wist för Fru Møller
Koncourskallade af Postamt:
Bekänning Joh: Sandberg och
Nils: Grunberg: till dem afgifne
En Riksd: Banco Sjunde den 14: de
September 1807.

20=22=31=47=67

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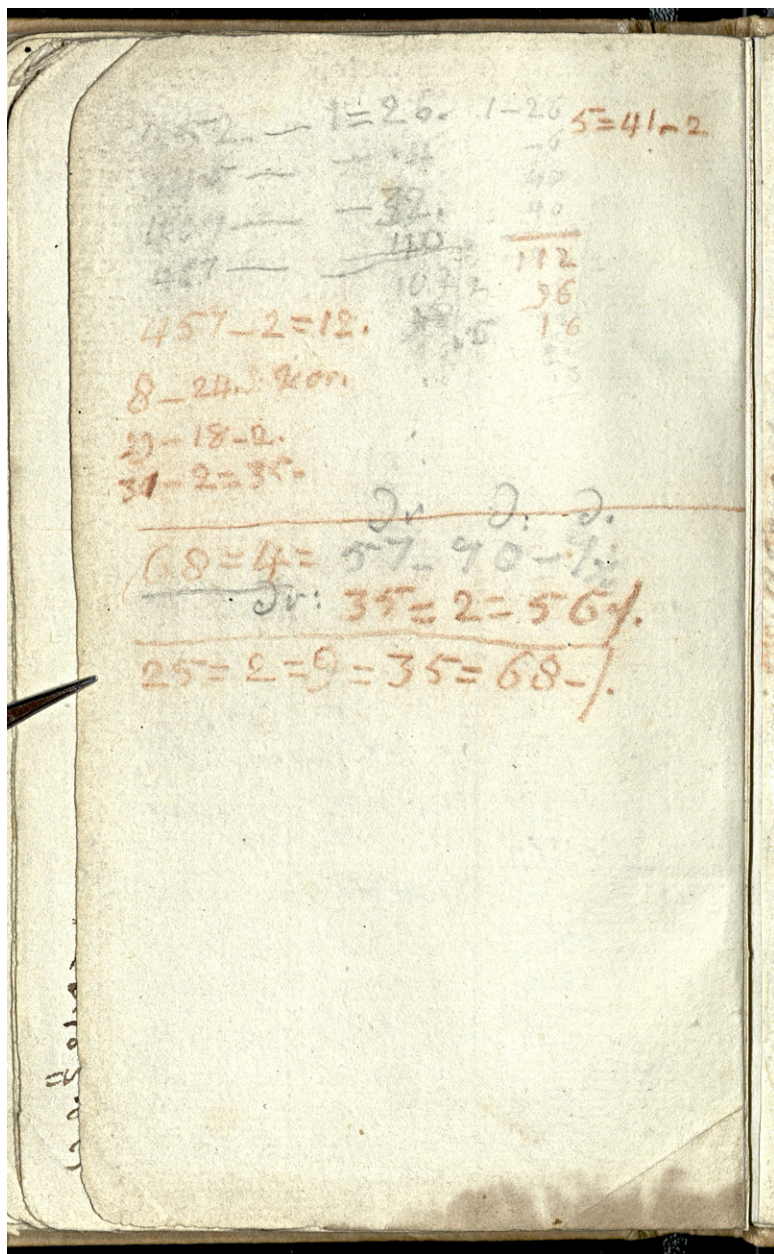
diction: dela Fable. 2:t:pag 421. artes Plaisir

Given for Mrs. Möller's ³: confession, Joh Sandberg
and Nils Grundberg: to them is given one riksdaler: ⁴ on
September 14, 1804.

20=22=31=47=69.

³ Three words, needs further analysis.

⁴ Could be a name.



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$$252 - 1 = 26. \quad 1 - 26 \cdot 5 = 41 - 2$$

$$345 - = 4 \quad -6$$

$$464 - = 32. \quad 40$$

$$467 - = 40 \quad \underline{40}$$

$$102 \quad 112$$

$$457 - 2 = 12 \quad 96$$

$$15 \quad 16$$

$$8 - 24. 1$$

$$29 - 18 - 2.$$

$$31 - 2 = 35$$

d: d: d:

$$68 = 4 = 57 - 40 - 4.$$

$$\text{dr: } 35 = 2 = 56.$$

$$25 = 2 = 9 = 35 = 68.$$

Da jag Kände, att jag hwart Ett Minne;
wille jag wetta hwartill jag hwar ämnad,
jag Tant, att det hwar icke för mig Själf;
jag wille wetta, För wem jag hwar ämnad?
Da Kändes mitt Inre, att jag hwar för Min Gud,
För min Konung, För minnälsta, och För minna
owenners Fjels; och såsom Mänskliga, Tjcket jag
att den Sista onjacket till min warelse på
jorden, Bleseraget mot Bjudande. Detta
weeket hos mig En strid, och den Striden war
som ännu,

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when I felt that I was a body; I wanted to know for what I was destined, I found out, that it was not for myself. I wanted to know, for whom I was destined! That was when I felt inside of me, that I was here for my God. For my king, for my neighbor, and to help my enemies; and like a human, I thought that the last mentioned purpose of my being in this world, was slightly repulsive; this awakened a battle in me, and that battle is still fenced,

1 A word, could be “kon”, needs further analysis.

KHO: I am not sure about the word “fenced”—as in confined, contained, or fenced as in discussing something in order to avoid talking about a particular subject. I cannot decipher the original Swedish word(s).

12. 3. 1724 - 26. 11. 1710

1. 1. 1722.

1. 1. 1710. 1. 1. 1712.

1. 1. 1712. 1. 1. 1713.

1. 1. 1713.

Trenne Tälftar
Uttskäns bröder
som äro 7: al: 1: 1: 1:
och som kallas
änklade äro
Till jackedslup
rens Täckning
anskaffas af wän
2: ne. Rebbelsom
äro 3: och 1: tum.
Des läng bör vara
mellan 10: a. 12:
tumsläng. Den
Tredje Rebbans
Tjoklek är 7:
Lilländan 4: a.
tum, och Des läng
är lika med
de 2: ne föregående
Denna uttyas till
Kräpsolen.

Page 69

1= This: letter written 11:10

1: mos; 5:22

1 41:10:1 Pre 4:2

2 from 12:23.

3 :65:

4

5 was put from

6 into a bowl

7 : walk to

8 left

them on my

9

Three 10 planks which are 1 11 low and are called single (or simple?). They are for the 12 coating. 2 bars are also purchased, which are 3 ½ inches; their length should be between 10 and 12 inches. The third bar is 4 inches at the small end, and its length is as much as the previous two put together, this is used for the 13.

1 Very faded (ord, förk??).

2 Very faded (ord, förk??).

3 Looks like "Eta".

4 Four very faded rows.

5 One or two very faded words.

6 One or two very faded words.

7 2 ½ very faded rows.

8 A very faded word.

9 Four very faded rows.

10 Looks like "Tålfter/ålster uttskås", needs further analysis.

11 "al".

12 "jacketslup" needs further analysis.

13 "kråposen" needs further analysis.

anders Sundström har 2:ne gordar
 Den Enna är på Tullports och 2:ra
 Bastufwegatorne. No: 67: är på
 Tullports gatan. Grannes gord är
 71. Emellan Norrvells gord 71:
 71. Till ändan af tullports gatan
 är endast Norrvells Lücketa; och
 är intet Plancke der Emellan.
 71 Men der Emot är det Lücketa
 på sillgattan, allt ifrån
 61 Reortjernas gren. Nertill
 61 Ålken, förbi Rådmanns gatan.
 Hella den delen af Nymde
 gatorne; på ömse sidor är det
 2 med Lücktor. Nertill det är
 på det sättet på Söder med
 Lücketorne; och der är på Ena
 1 sidan plancke och hus på 2:ra.
 2 sidan. Så är det obillig, med det
 förhållande på Norr.

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Anders Sundström owns 2 yards, one is on Tulportsgatan (or literally Tulports) and the other one on Bastusvegatorne. No 61 is on Tulportsgatan (or literally Tulports Street). The neighbor's yard is 41. Between Norrel's yard until the end of Tulportsgatan (or literally Tulports Street) is only Norrel's lantern; and there is no fence between them. However, there is a lantern on Pillgatan (or literally Pill Street), from Renstjernasgrand/gränd (or Renstjernas Alley) down to Kilsen, past Rådmansgatan (or literally Rådmans Street); that entire part of the mentioned streets; on both sides there are lanterns. As it is like this on Söder, with the lanterns, and the houses and fences on one side, on the other side, it is cheap, in relation to Norr.



a star-like symbol

On this page there are some kind of calculations and a few words: looks like “ $cd = 2$ decimal two (or 2 decimal inches)”

27: october 1722. kl: 7. E. M. vigdes B. Fr. of
doctor Hermann Hachenburg, den 23: Sönd:
Peter Treanit: uttom Bruden, Säworo
Nerrawarande, Groshandl: Fred:

Si. woro Nöjda, om de Endaste finge se
Si. Fadren. hwilken Guda swar, full
af Barmhertighet, Aä, Lärdom för
dem och Efter Kommande, som wilja
Lata Hans wittnenshördgella Hansa de:
Tro mig, att jag är Si. Fadren, och Fadren i mig,
Thev ord jag talat, ^{heller} att icke af mig sjelf, Det är
Fadren som är i mig, och jag Si. Fadren, Eller tror
mig för de Gärningar Skall, som jag gör. Se,
denna werd är en Bekräftelse, Eller på
minner hwad som Häng af till swar, att de
ett endande ifrån Nippaken. Johans Gän
och Sägen Johans, hbad i hafwen set. Säg att
Glinda se, att Hälla gå, de Kran ka göras
Helbreda, de döda göras Lefwand, och den
Lätiga Predigkas Ewangelium. Flög wörige
Kerw doctor och Erke Biskop, Gifwos etaget i holla
den Heliga Skrift hwar ost Det Talat, om 3: Eng=
jotan med den Skrockan i Bevis set, och som sä
tydlig Nemner sig sjelf wa, Fadren, Son, och
end en: g wär Guds Si. Swilken Tröst för den
För födda, af skulden, som af awerlden öfwer lömnas
Till Fortryckets Följa lagaren

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On October 27, 1799, at 4 pm **1** and Doctor Hermann Hachenburg got married, the 23th Sunday: After trinity: besides the wife, the Merchant Fred was present:

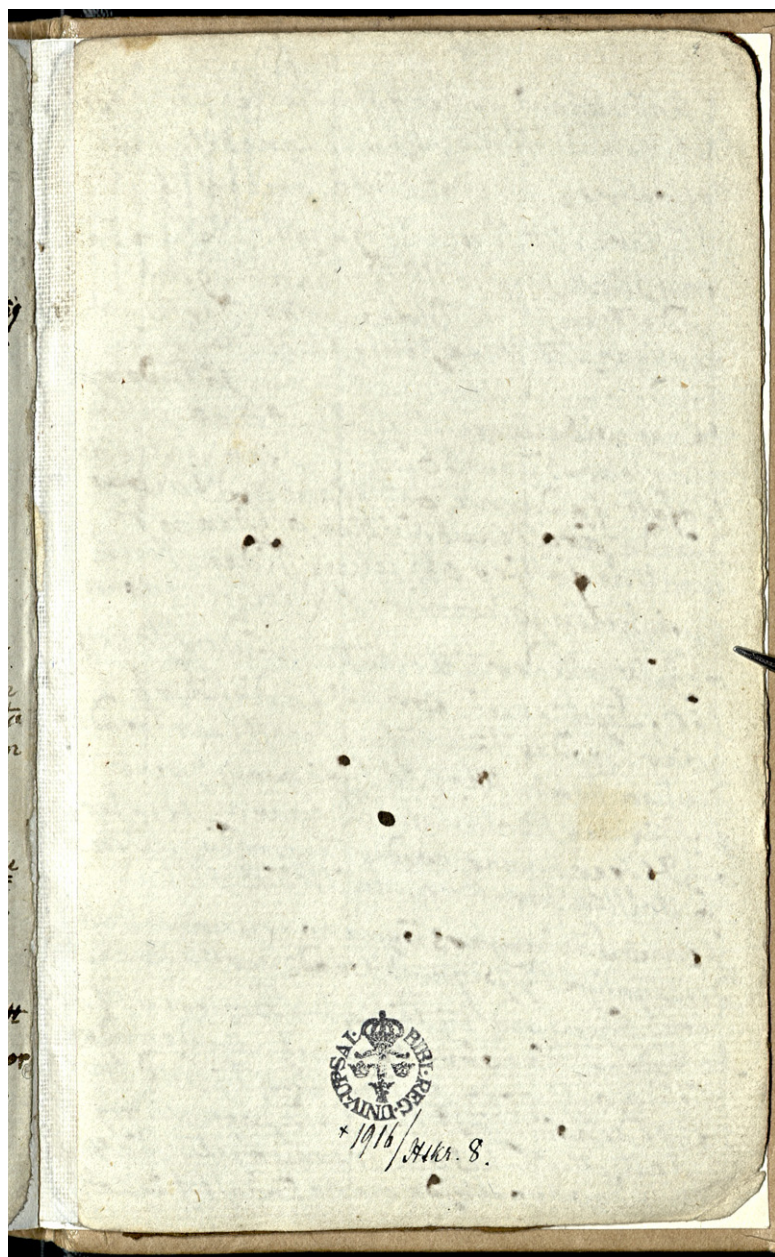
They would be pleased, if they only could see the Father. What an answer from God, filled with clemency, mercy, knowledge for them and for their descendants, who wants to let his testimony remain valid, he said: believe me, that I am in the Father, and the Father is in me, the words I speak, do not come out of me, it is the Father in me, and me in the Father, or believe me for the acts, the ones I perform. See, this verse is a confirmation, or, a reminder of what he gave for an answer, to be expedited by the Baptist. Johannis walks and says Johannis, what we have seen, say, that the blind can see, the lame can walk, the aggrieved are healed, the dead made living, and the poor are preaching the gospel. Reverent gentleman, doctor and archbishop, something is given in the scripture from which is spoken, about the trinity, with strength as evidence, and which so clearly mentions himself to be, the Father, Son, and the Spirit. In our theology; what comfort for the persecuted innocence (or innocent/Virgin?), which is handed over by the world to the follower of the oppressor

1 Looks like a B and some kind of symbol.

Förtrijcket's Följande Hagar. Hatt, och
afvunden; + Herre, De, dig älskar, Hatt dem
will du Blifwa en Ewighet, är detta icke Ett
Tydelig Bewis, uppå Ett Ewighet, och Ett Ewig
Belöning, Belöningen, är att Guds kärleks Gud
Gifwer sig Själf Till Ett Ewig Belöning; För att
är nå denna Belöning, så Fodras af oss, att
wi skola Tro uppå honom, och att wi, upprigtig
älskar honom och för hans Skuld så är wi
af Fjerdtat Benägna att Befräm min
nåra Förföljare's Fordiscka Skickhet, och
om wi kunna Bidraga Till deras Själ's För-
Bättring, så sannas uppå oss den 12:te vers;
Thenther tror på mig, Thegerhingar som jag gör, Skäl
och jag göra; och Skäl göra Större Gärningar;
Gör till Freden, Kan Störe av allgärning av verkställa
En som att Befrämmin min Förföljare's Fordiscka
och Ewiga Sälget, så är minna Tullar vordena
Ewangelium, jag Frägar icke Doctor i Theologien
utan min Fråg är Endast Hülwe, Till den upplista
i Christna Lärans av ettan Skapars uttöfnande. Kan
och Finna det Hågon, Philosophes Moral, som
är så Tröstande, så Bewisande, Tydelig, och så
öfverträffande alla andra Hedendommen, så
ved wisshet i Deras Djupa Känsligheter, om
Deras Guds Mack, Barmhertighet, Kärlek
för det Folket, som som uttvaldt dem Till sinna
skids = Gudar, I swag Loffen hafwa de Gifwit, att
sinna Dyrkare Loffen som En hwar ädlig förmer
gifwa ett sinna Lickar, och som äro otillräckelig
wid dödens annalkande,

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the follower of the oppressor. The hate, and the envy. Lord, they love you, by them you will stay forever. Is this not clear proof, upon eternity, and an eternal reward, the reward, is that the God of love gives himself as an eternal reward; to reach this reward, it is demanded of us, that we believe in him, and that we sincerely love him and that we for his sake are ready from our hearts to support the earthly serenity of our followers; and if we can contribute to the enhancement of their soul, the 12th verse comes true; the one who believes in me, the deeds I perform, those he shall also perform; and perform deeds greater than them: for I go to the Father. Can great deeds of kindness fulfill one, like enhancing my followers' earthly and eternal felicity. Those are my thoughts about this gospel, I do not ask the doctor in theology, but my question is submitted alone, to the well enlightened in the practicing of Christianity; can and is there any, philosophical moral, so comforting, so testimonial, clear, and so superior to all the wisdom of the other infidel ancestors in their deepest knowledge, about, their Gods' powers, clemency, love towards the people, who have chosen them to be their protectors; what promises they have given, to their devotees, promises which every mortal determines to give to their equals. And which is unnecessary when death approaches,



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A stamp.

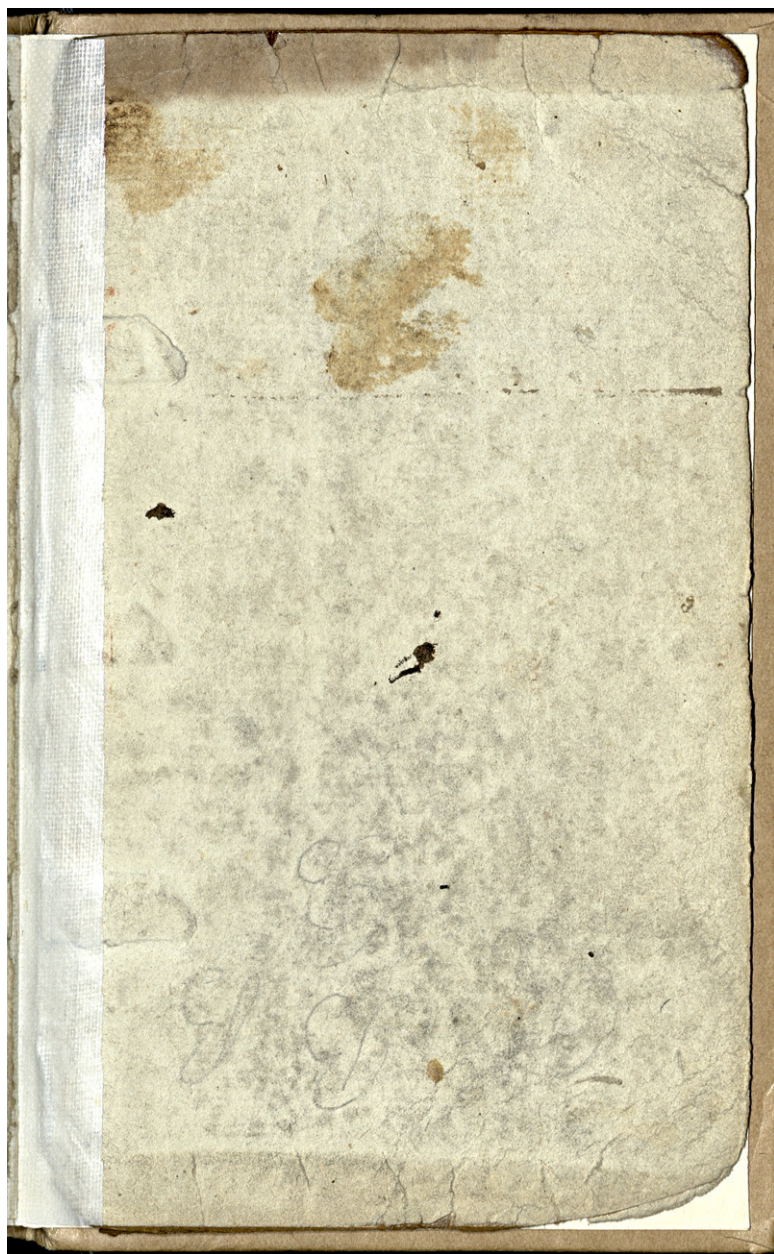
Jäg åter kommer till mitt ämne

Maj månad är den iusweligaste månaden, för
det menniskaliga ögat, hwad kan wel wære
Iusweligar En, som det Loffe som gafs af
Mästaren att sinna Sångungar, så han såg
jag skall sända till Eder samningens
and Hans, skall blifwa öfver Eder, ewen=
narliga. älskade mig. så Hällen min
bud, om wi älsken honom, så bidrag
Hans wideligen att hjälpa oss att hålla
Kärlekens Gudsbud, Sij Hans Loffe är
Trofast, i adarna, och Hans ord fullgör
dande äro Hans witten, och den se
wettne följjer oss uttill tiden i min
Ewigheten på andra sidan Graven,
och är oss der till nytta wid uppkomsten
Sitt, Lycke wi, om wi få då höra
war Broder Fälla öfwer oss, Hans Brod=
derliga Dömd utslag så Sägand; hwar
jag är der skollen i och wara. Hvar
och Hörer enwar, weder lägnings, af den
hatolika tronkan, om Skärs-Elden.
Hans Sångungars ögon woro under kasta
den synliga Nydighets bud, der till äga wi
deras Egna ord, Sij Philippus Begerre att få
se Fadren, då wore han och alla de andra
vöjda, och Trode sig äga ett Guds, Sij Gud fader
Hade den wäl fört salkad om, men allwrig
Sitt, Nu talas om Treuenheten de 4:
woru wöjda om de Endast ficke 4:

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#I am getting back to my subject.

May is the loveliest month for the human eye, what could be lovelier than the promise that was given by the master to his novices, when he said, I will send you to the spirit of the truth, He will become your, eternity. If you love me, you will follow my command; if we love him he will certainly contribute to helping us to follow the command of the God of love, for his promise is true, in the spirits, and his words complete, his witnesses are, and the 3rd witness follows us out of time and into eternity on the other side of the grave, and stays there to greet us in resurrection; lucky us, if we then get to hear our brother cast over us, the decision of his brotherly verdict so to say; if I am there, that is where I am supposed to be. Here one and each can see and hear, the confutation of the Catholic thought, about purgatory; his novices' eyes would be submissive to the width of the visible physique, to that we add their own words, for Philippus is asking to see the Father, then he and all the others would be pleased, and thought to own enough; for about God the Father they had heard, but never seen, now is spoken about the trinity the 4: would be pleased if they only got 4:



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This blank page concludes Badin's Diary.

NOTES

